Balaams Wish;

OR,

The Reward of Righteousness in, and after Death.

Considered and explicated by occasion of the Late Decease of

Mrs. BARBARA WHITEFOOT,

Late of *HAPTON* in the County of

NORFOLK;

Who Deceased April 9. *and was Interred* April 11. 1667.

By *JOHN HORNE*, Preacher of the Gospel in former times in the Parish of *Lin-Allhallows*, in the same County.

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1679

To Mr. Daniel Whitefoote, *and Mrs.* Barbara Waller, *the onely Son and Daughter of the Deceased Mrs.* Barbara Whitefoote, *late of* Hapton: *Mercy, Grace and Peace from God the Father, and our Lord Jesus Christ, be extended and multiplyed.*

Dear Friends,

I Have you may see (though with some reluctancy as being conscious to my self of my own weakness, in speaking to the great things of God and Christ) accomplished your desires, for publishing what was upon my thoughts; and (as to some Heads thereof) was spoken to, and in the Family of your Deceased Mother, by occasion of her Death and Burial. I pray God add his blessing with it, that it may provoke some at least, yea all that read it, if it may be, to consider their ways, whether they be good and righteous, and what the end toward which they tend: so that they that believe and live amiss, may be there-through awakened to repentance, and to seek after righteousness; even the righteousness which is of God by Faith: not resting with *Balaam* in good Wishes and Desires, or rather in Wishes and Desires of Good, so as to miss as he did, of the good they wish; but that awakening from sin to righteousnesse and following after it, in seeking the Lord, they may both desire and attain what is truly good: and that they that are in the way of righteousness, may through the consideration of its good and glorious end and reward, hold on their way to the end: So should my labour herein be well bestowed. And oh that both I and you may our selves do what we desire and have herein, in some measure, endeavoured for others! that

 while

while we ſeek their good, we alſo minding the good way, may ſhare with all that are good, or get good hereby, in the reward. This briefly in General. Beſides which I would adde a word to either of you, Severally. And

Firſt to you Mr. *Daniel*, let me ſay, Remember the good and grave counſel and advice of your Dear deceaſed Mothers eſpecially her dying farewell, and endeavour ſo to ſeek after the Lord, read and mind his good word, believe his love and grace toward mankind in his Son, and yield up your ſelf to obey and follow his heavenly Counſels, preferring the Goſpel (as your good Mother adviſed you) not onely above the pleaſures of ſin for a ſeaſon, and what vain Companions, ſports and paſtimes can afford, or vain perſons entice you to, but alſo above your worldly eſtate; and ſo adhere to the good advice of ſuch as be ſober, ſtaid, and godly friends, that ſhe may at leaſt reap the fruit of all her ſerious wiſhes, deſires prayers and tears for your good, and of all her tender affectionate love to you, in her receiving you in the reſurrection of the juſt, at the comming of the Lord, in the lot and ſtate of the righteous and holy Saints and ſervants of God You are young, and need help and direction. I would have you think ſo and be ſober minded: not thinking your ſelf ſo wiſe as that you may chuſe for your ſelf your ways, and need none to guide and counſel you; mind *Solomons* ſaying, *Prov.* 27. 10. *And thine own friend and thy Mothers friend forſake thou not.* Not taking any for your friends that would flatter you into vain courſes, to follow your will and pleaſures to your ruine; in all things mind Gods word, and call upon him for his grace and bleſſing in and through Chriſt Jeſus, and he will bleſs you and do you good. Seriouſly peruſe alſo this Treatiſe, and let its contents be ever with you. And the Lord bleſs it to you, That's all I ſhall ſay to you at preſent.

As

As for thee, Dear Sister, thou hast cause to bless God for the good he hath done to you, and the mercy and grace he hath shewed you, both in your self and in your Dear deceased Mother. Oh let not his goodness ever be forgotten by you, or slip out of your heart: follow yet on after righteousness, and seek the Lord: the prize is before you, and ascertained in Christ to you in following after it: onely watch and take heed of what may divert or subvert you from it, especially of knowing your self in what you know, and in the gifts God hath bestowed on you, and so of being puffed up with any spiritual pride. Though not of that only, but also of every way of the world, or sinful temptation by which the adversary will not be wanting to endeavour your harm, and whereof this Treatise also affords some notice and warning; but that's one main temptation he uses against such as are going on the right way, to make them reflect so upon their own beauty, put upon them by Christ as there-through to adulterate from Christ, as in *Ezek.* 16. 14, 15, 16, 17, &c. It was probably the way he fell himself, the looking upon and falling in love with his own created excellencies: and thence lifting up himself to desire that that was proper to the Creator, and its the way he sets upon many persons (knowing persons especially) to corrupt them from the simplicity of Christ, and an humble faithful dependance on him and walking in the fear of God through him, in whom all their fulness and safety is. But I hope, he that hath called you by, and into his grace will keep you through his grace from that and every other evil thing; and so cleanse, sanctifie, and make you perfect in every good thing, as that you shall without fail attain to the glory and glorious kingdom that he hath prepared for, and promised to them that love him. And in that hope and perswasion for you, I commit you to him and to his blessing. And

so

So taking my leave of you both, and desiring that this treatise may further both your happinesses,

I rest,

From my House
in *Lin Regis.*
Jan. 6. 1667.

Your truly Loving Friend.
JOHN HORNE.

ERRATA

Courteous Reader, thou art desired with thy Pen to correct these ensuing escapes of the Press.

PAge 16. line 1. for *dying men*, read *mens dying*. p. 17. l. 18. r. *taken*, p. 21. l. 36. put a stop at us. p. 22. l. 25. put out the first in p. 25. l. 26. r. *rapt*, p. 30. in the Margin, r. *penitentiam*. p. 33. l. 18. r. *in that*. p. 34. l. 2. for *&c.* r. *and*. p. 35. l. 33. r. *exert*, p. 40. l. 31. r. *that appear to come*, p. 41. l. 15. *put out* and. p. 47. l. 21. put out *it*. l. 40. r. *the cross of Christ*. p. 48. In the Margin. for *come*, r. *live*. p. 60. l. 1. r. *Rev.* 22. p. 65. l. 38. for *this* 1. *his*, p. 70. in the Margin, r. *adjiciant*. l. 40. r. *dainty*. p. 72. l. 22, there is a whole line left out, it should be, *Depart from me ye cursed into everlasting fire prepared for the Devil*, &c. p. 73. l. 12. for *to*, r. *with*. p. 74, Marg. for *die*, r. *have*. p. 78 l. 29. r. *Deut.* 3.. p. 80. Marg. r. *recusandus* p. 87. l. 17. for *of* r. *in*. p. 80. in the six last lines, the first letters are placed too low. p. 89. l. 13. r. 31. l. 20. r. *to*. p. 91. l. 11. r. *wish*. p. 92. l. 35. for 68. r. 86. p. 94. l. 31. r. 1 *Cor.* 1. 13. p. 97 l. 22. for *there* r. *their*. p. 102. l. 14. a whole line is omitted, it should be, *Christ onely to be her righteousness, having her hope in him, and therefore doing righteousness in her generation &c.* l. 37. put a stop at indulgence.

In the Verses.

* The last Anagram should be thus printed and pointed, ô *what if a robber?* eat. p. 105. l. 11. and 22. and 34. *Whitefoote*, should have been in two words *White foote*. in the Epitaph, v. 2. for *beate*, r. *beata*, also the Ablative Fæminine, terrâ, tumbâ, ætheriâ, should have had a circumflex accent. and v. 7. for *intens* r. *nitens*

BALAAM'S WISH:

OR,

The Happineſs of the Righteous in, and after Death.

NUMBERS 23. 14.

Let me (my ſoul) die the Death of the Righteous, (or upright ones) and let my latter end be like to his.

Whatſoever things were written aforetime, were written for our inſtruction, that we through patience and comfort of the Scriptures may have hope, Rom. 15. 4. Now, not onely the words, ſayings, and doings of God, and good men, be there recorded; but alſo many of evil Angels, and evil men: in which, though we cannot ſay of them properly, *Hear the words of the Lord*; but rather, as our Savior ſaith in the Parable of the unjuſt Judge, *Luke* 18. 6. *Hear what the unjuſt Judge ſaith*: hear what this, or that evil man, or evil ſpirit ſaith: yet in as much as they are recorded of God, and by his Spirit, it is certain that they may not be only lawful to be conſidered by us, but alſo uſeful too, for therefore hath the holy Ghoſt there recorded them, that we might receive inſtruction by them. For as there is no weed ſo ſtinking, but the Bee may gather honey therefrom, as they uſe proverbially to ſay, ſo neither is there any ſaying, or doing of evil men, or devils ſo bad, but a good and wiſe heart, by the guidance of that Spirit, that lead his ſervants to record them, may get inſtruction and profit by them; as our Savior obſerves from the Parables of the unjuſt Judge, and unjuſt Steward, *Luke* 16. & 18. And *Solomon* from the vineyard of the ſlothful man, & from the field of him that was void of underſtanding, *Prov.* 24 30, 31, 32. Even as no ſaying or doing of God is ſo good, but an evil minde may abuſe it to its own ruine, turning his grace into wantonneſs; and that that is for a welfare into a ſnare, and what he gives as a Table, into a trap, as *Jud.* 4 *Pſal.* 69. 22. deſtroying it ſelf, becauſe there is help in God, *Hoſ.* 13. 9.

In the Hebrew it is כו-בו בעוראך.

Though then what I have propoſed to be conſidered, be the words of *Balaam*, and he was a bad man, a falſe prophet, Diviner, or Sooth-ſayer, as appears in 2 *Pet.* 2. 15, 16. *Jude* 11. *Rev.* 2. 14. *Numb.* 24. 1. *Deut.* 23. 4, 5. *Numb.* 31. 16. and divers other places, yet for as much as *To the pure all things are pure*, and the holy Ghoſt hath recorded them by *Moſes* for our uſefulneſs, we may conſider them, and ſee what inſtruction is afforded in them.

The occaſion of them was this: *Iſrael* travelling towards the Land of *Canaan*, to take poſſeſſion thereof, by Gods guidance and conduct of them, they paſs by the borders of *Moab*; thereupon *Balak* King of *Moab* is troubled, and that he might be confident to fight them (though giving him no cauſe) he ſends for *Balaam* (famous in the Eaſt Countreys, it ſeems, for Divinations) to come and curſe them; perſwading himſelf that whom he curſed, ſhould be accurſed, and he might then prevail againſt them, *Num.* 22. 6. *Balaam* at firſt refuſes to go, God forbidding him. *Balak* ſends to him again more Meſſengers, and more honorable, with greater proffers. *Balaam*, though he had a minde to the wages of unrighteouſneſs, durſt not go with them without leave from God. God, knowing how to anſwer him according to his idol, and yet glorifie himſelf, and magnifie his people in over-ruling his attempts againſt them, lets him go: yet ſets his Angel in the way to reſiſt him, and opens the dumb Aſſes mouth he rode on, upon its ſight of the Angel, to reprove his folly; and charges him by his Angel to ſay nothing to *Balak*, but what he bid him, and ſo lets him go on. Being come to *Balak*, they prepare Altars and offer Sacrifices, as proving if God might be moved by them, to put a curſe into his mouth againſt them, and goes to meet with God, who puts theſe words into his mouth that follow: Balak *King of* Moab *hath brought me from* Aram, *from the mountains of the Eaſt, ſaying, Come curſe me* Jacob: *and come, defie* Iſrael. *How ſhall I curſe, whom God hath not curſed? And how ſhall I defie, whom the Lord hath not defied? For from the top of the Rocks I ſee him; from the hills I beheld him. Lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations. Who can count the duſt of* Jacob? *and the number of the fourth part of* Iſrael? To which he adds, as admiring and implying their happineſs, eſpecially as to his Death, and after ſtate, *Let me die the death of the righteous, and let my latter end be like his.* Where we may note,

That theſe were the words that God put into his mouth, *ver.* 5.

and

and so divine words, and full of truth and rightness in themselves; and the truth of divers passages herein are evident to be true: as, *that they are a people dwelling alone, and not accounted* (or, as the Hebrew and the Latine hath it, (a) *numbers not himself*,) *among the Nations*, which the truth of all Histories to this day witnesseth: For though they are dispersed among all nations for their sins, yet they ever dwell, as it were, by themselves, as a distinct people or nation, from all those among whom they dwell, not reckoning themselves with them; and their dispersions all over, notwithstanding the (b) numerous multitudes of them that have at sundry times been in divers places slaughtered, testifie their number to be exceeding great, and such as *Balaam* might well say of them here, *Who can count their dust?*

לא יתחשב

(a) Seipsum non annumerat.

(b) *Bishop* Usher *reckons up in his Annals, as slain of them in sundry places, in the wars under* Titus *and* Vespasian, 254490, *besides in the siege of* Jerusalem 1100000 *in all* 1354490 *and* Nicephorus *tells of millions of them destroyed in* Adrians *time, yea* 58 *myriads in one day, besides what were slain in the tumults in* Trajans *time.*

In the words of the Text, we may consider

1. Who he was that spake the words: Not *Israel*, but *Balaam*. Its he that's meant of in the word [*me*, or *my soul*.]
2. The matter spoken. And that is considerable,
   1. In general. A good Wish, or Desire.
   2. In particular. That he might die the death of the righteous, *&c.*

1. From the first of these: The person wishing, *Balaam*, a bad man; we may briefly note

Note 1. That good words may sometimes be in bad mens mouths. As the Greek Proverb is, *Oftimes* (c) *a fool may speak seasonable sayings.* God is the Lord of Hosts. All creatures are his. And as in the former Chapter he put a mans voice into an Asses mouth; as if she had had a mans understanding in her bruitish heart, and a mans wit in her dull head. So in this, and the following Chapter, he put divine words, words of truth, into the mouth of a wicked man. As Satan can transform himself into an Angel of light, so his ministers may be sometimes transformed into ministers of righteousness; not onely through evil design of their own, but also sometime by Gods over-ruling power and providence. So the Spirit of God came upon *Saul*, and he prophesied, even when he was in his persecutions of *David*, 1 *Sam.* 19. 20, 23. and *Caiaphas* spake by the instinct of the Holy Ghost, in saying, *It behoved one man to die for the Nation*, &c. *John* 11. 50, 51. Yea as sometime Satan may insinuate his words into good mens mouths, as when *Peter* bid Christ *favor himself*. So also God sometimes puts good words into evil mens mouthes: And that

(c) πολλάκις καὶ μωρὸς ἀνὴρ κατακυριον εἶπε.

1. Be-

1. Because God is good to all, and Christ the true Light that lighteth every one coming into the world, and his Spirit judging, or striving in man, that they might be turned in to God, and be saved. As it is said, *God would have all men saved, and come to the knowledge of the truth; for there is one God, and one Mediator of God and man, the Man Christ Jesus, who gave himself a ransom for all, a testimony in due time*, 1 Tim. 2. 4, 5, 6. Whence it is said, *Doth not wisdom cry? and understanding lift up her voice?* As if he would say, Can that be denyed or doubted of? *Prov.* 8. 1, 2, 4, 5, &c. Thence it is said, *That the heathen with-held the truth in unrighteousness; for what was to be known of God was manifest in them, for God shewed it them.* Though when they knew God, they glorified him not as God, nor were thankful, but became vain in their imaginations, letting in something of Gods light, though rejecting the life and power of it, and obeyed it not. Thence we finde good speeches in the Heathen, though they liked not to be made good by Gods light and goodness discovered. We may instance one in *Juvenal* to this purpose.

Permittes ipsis expendere numinibus quid
Conveniat nobis, rebusque sit utile nostris:
Nam pro jocundis aptissima quæque dabunt Dii,
Charior est illis homo quam sibi, &c.

Leave 't to the Powers above to judge what's meet,
They'l give what's good, in stead of what seems sweet.
They love man better than man himself loves.

But this was still more evident in the Jews, as is to be seen in *Rom.* 2. 17, 18, 19, 20, 21, &c. They knew, and could speak of many excellent things, though they that so spake, abode still wicked: and so the Gospel is as a Draw-net that being cast into the sea, catches fishes good and bad. Whence many receiving its light may speak well, though not receiving its life and power they live ill, *Math.* 13. 47, 48. and fail of the grace that God afforded them, receiving it in vain, *Heb.* 12. 15. 2 *Cor.* 6. 1.

2. For a testimony to others, that they might have means of understanding and help in the way of God. And so as *Balaams* Ass spake with a mans voice, for his Masters sake; so might *Balaam* have those divine Raptures, and speak the language of Gods true Prophets, for *Moabs* sake. That they knowing who was the true God, and seeing his great goodness to, and the good condition of his people, and who they were, might have opportunity of joyning

ὁ φίλα θρωπος θεὸς τὸν ἀλήθειαν καὶ τὸ ἑαυτοῦ γνωστὸν ἐφανέρωσεν ἐκ μέρου τοῖς ἀνακείμενοις αὐτῷ ἀλλὰ καὶ τινὶ ὄξῃ τοῦ εἰλικρινοῦς θεοσεβείας καὶ ἐκ ἀσθενοῦς ἐπιδεῖ ἀστέρος δὲ ἐκ ἄξια τοῦ γνώσεως δρῶντος ἀσεβοῦσι. Origen in Cels. lib. 7.

That is, God being a lover of mankinde, hath made known the truth, and what is to be known of him, not only to those that are addicted to him, but also to such as are without his sincere worship, or godliness towards him, though some doing things unworthy of that knowledge live ungodlily.

joyning themſelves to them, and enjoying their happineſs with them. And it is thought by many, that the Prophecies of this man out of the mountaines of the Eaſt, preſerved amongſt the children of thoſe Eaſtern Countreys, gave that underſtanding to the Wiſe-men out of the Eaſt, that are ſaid upon the Birth of Chriſt to have ſeen his ſtar, and to come and worſhip him, *Mat.* 2. 1, 2.

Vident Chaldæi in Cœlis quod Bileam reliquit in Scripturis, orietur Stella ex Jacob &c. Bern. in Concep. B. Mariæ.

3. For the greater teſtimony to God and his truth, while they have ſuch force and evidence, as to gain a confeſſion from thoſe that love them not, but are their enemies. As its an evidence of the ſtrength of a mans Cauſe, when the adverſary cannot but acknowledge it. An evidence of the righteouſneſs of Gods Cauſe, when he appeals to mens Conſciences to be Judges in it, *Iſa.* 5. 3, 4 *Their Rock is not as our Rock* (ſaith *Moſes* of the Nations) *our Adverſaries themſelves being Judges*, Deut. 32. 31.

Iſta veritas cogente naturæ etiam ab invitis pellentibus erumpit Lact. lib. 2. cap. 1.

4. In extraordinary Caſes, ſuch as this was, it is for the good and advantage of Gods choice people. And ſo it is affirmed in *Deut.* 23. 4, 5. The Lord would not hearken unto *Balaam*, but turned the Curſe into a Bleſſing, *Becauſe the Lord their God loved his people.* And in *Joſh.* 24. 10. *I would not hearken unto* Balaam, *but he altogether bleſſed you, and I delivered you out of his hand.* Whence alſo the Prophet *Micah* bids *Iſrael* remember what *Balaam* the ſon of *Beor* anſwered unto *Balak*, *That they might know the righteouſneſs of the Lord.* That is, his faithfulneſs to his people, *Mich.* 6. 5. So *Sauls* prophecying was that *David* might eſcape him. And this commends the goodneſs of the Lord, both as he is the Savior of all men, and as eſpecially of thoſe that believe, though it condemn the badneſs of men that abuſe his goodneſs, who *could* not abuſe his goodneſs were *he* not ſo *good* to them, and *would* not abuſe it, and reſt ſhort of his gracious good end in extending it, if *they* were not ſo *bad.*

Uſes.

2. It inſtructs us as not to receive every word that good men may ſay; for ſin and corruption in them, and Satan getting advantage thereby, may ſometime miſ-lead them to ſpeak amiſs, as *Peter* to our Lord in *Matth.* 16. 23. Whence the Apoſtle next to his direction, *Nor to deſpiſe prophecying*, adds, *Try all things, and hold faſt that that is good.* And thence alſo good men ſometime, un-ſay what they have foreſaid, and vary from it; as *Auſtin* had his Book of *Retractations.* So alſo not to reject all that may be ſaid by evil men, becauſe evil men; at leaſt not to reject Gods ſayings and good counſels from them: though no body would wiſely go

to

to ſeek the Lord, or enquire after his minde by them, when better means are afforded. *The Scribes and Phariſees* (ſaith our Saviour) *ſit in* Moſes *Chair, all therefore whatſoever they bid you do,* (namely, as holding forth, and ſetting forward *Moſes* Law) *that obſerve and do,* Math. 23. 2, 3. And its obſervable, that after our Savior had teſtified againſt *Judas*, John 13. 19. he immediately adds, *Verily, verily I ſay unto you, he that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.* As implying, that what *Judas* had preached by his Miſſion of him, was never the leſs to be regarded by others, though he himſelf miſcarryed. Gods words are Gods words, and in themſelves have the ſame truth and holineſs, though in a wicked mans mouth; nor doth he diſown his Statutes, though an evil man declare them, but onely the evil man that declares them, *Pſal.* 50. 16, 17. Even as Chriſt ſaith not, he never knew his Name when evil men propheſied in it, and thereby caſt out devils; but he knew not the men though doing ſuch things therein, that wrought iniquity, and abode in evil, *Math.* 7. 22. 23. St. *Paul* cites ſometimes the ſayings of Heathen Poets, and hath made them Canonical Scripture by his citing them; and it coſt a good man his life that he neglected to hear counſel from God by a heathen. 2 *Chron.* 35. 22. *Joſiah* was ſlain in battel, not hearing or hearkning to the words of *Necho* King of *Egypt*, from the mouth of God.

Again, let no man lift up himſelf in having knowlegde and ability to preach, and ſpeak Gods word, and give good language to, or of Gods people, ſeeing that's a gift a bad man may have, and be never the better, but the worſe for it: *Not every one that ſaith, Lord, Lord, ſhall inherit the Kingdom, but he that doth the will of God, that hears the word of God and keeps it.* Better to be but a hearer and a doer, than a Preacher and no doer of the word of God. As many might help to build *Noahs* Ark, that not entring it, periſht in the Flood: So it is here, *Mat.* 7. 21, 22.

Bern. de 206 Diſc. 3. *Audivit Balaam ſermones Dei, & viſiones omnipotentis intuitus eſt, ſed cadebat opertis oculis, ſic multos vi detis bod e ſtudentes Scripturas, &c.*

2. As to the matter of the words in general: They are a wiſh, a good wiſh or deſire, ſuch a wiſh as a good man may wiſh.

Thence note, 1. Gods diſpenſations to men may beget good things in them, that yet are not made good by them. So here, what God ſaid and ſhewed to *Balaam*, produced in him an enlightned underſtanding, an apprehenſion and perſwaſion that *Israel* was a righteous and a good people; and that continuing ſo, they ſhould have a good Death, and a deſirable End, and therefore

ſure he alſo commends and bleſſes them as a happy people; and had good deſires that his ſoul might dye their death, and his *latter end* be like *to his*. Yea, this note is further confirmed, if we view other expreſſions of what was begot in him, as a reſolution to obey God, and an actual obedience too in many things, when God ſaid, *Thou ſhalt not go with them* (the Meſſengers of *Balak*) *thou ſhalt not curſe the people, for they are bleſſed*; though it made him not good, yet he was ſo far obedient that he did not go with them, nor do the evil God forbad him, *Numb.* 22. 12, 13. and when *Balak* ſent more, and more honourable Meſſengers with proffers of greater honours and rewards, he had ſuch an awe of God upon his ſpirit, that he tells them, *Though* Balak *would give him his houſe full of Silver and Gold, he could not go beyond the word of the Lord his God*; both calling God, his God, and proteſting his adhæring to his word: And when he ſee the Angel ſtanding in the way againſt him, becauſe his way was perverſe before God, yet he ſo far ſubmits himſelf as to ſay, *if it diſpleaſed him, he would go back again*; and God permitting him to go on, he told *Balak*, *the word that God put in his mouth, that ſhould he ſpeak*, verſ. 38. and Chap. 23. 12. *Muſt I not take heed to ſpeak that which the Lord hath put into my mouth?* and juſtifying himſelf againſt *Balak*, angry with, and faulting him for not curſing, but bleſſing *Iſrael*, he ſaith, *Told I not thee that all that the Lord ſpeaketh that I muſt do? all that, and nothing but that*. What obedience and conſtancy in his obedience is here? and Chap. 24. 12, 13. *Spake I not to thy Meſſengers which thou ſenteſt to me, ſaying, if* Balak *would give me his houſe full of Silver and Gold, I cannot go beyond the Commandement of the Lord, to do good or evil of mine own mind? but what the Lord ſaith, that I will ſpeak*; as reſolving and holding faſt his reſolution to obey God whatever honour and preferment he thereby loſt, though a houſe full, yea, *Balak's* houſe full of Silver and Gold; and *Balak* being a King, his houſe ſure was a great houſe, a Palace. I fear a few handfuls of ſuch metal would tempt many now adays to revile the fearers of God, and to turn Men-pleaſers therein: eſpecially if ſuch men as *Balak* was. Yet *Balaam* ſtood ſo to his tackling, that he will not be tempted by a houſe full of Gold and Silver. Yea, he makes *Balak* ſtamp and clap his hands at him, and bad him flee to his place: he thought to have promoted him to great honour, but now the Lord had kept him back from honour, Chap. 24. 10, 11. How far may a

man go, and yet be a bad man, a falſe Prophet for all that? *Balaam* ſeemed here to outſtrip St. *Peter* at ſome time. *Balaam* through fear of God, diſpleaſes and angers *Balak*, becauſe he will not diſobey God, and curſe his people. And *Peter* at the voice of a ſorry Damſel, denies his Maſter Chriſt, yea, with ſwearing and curſing himſelf, diſowns him; yet both being overborn by fear, neither of their actings are reckoned to them. Not *Balaams* for good, becauſe it was not out of love to God and his people that he bleſt them; but out of fear and conſtraint: he durſt do no otherwiſe. Nor *Peter's* for evil; for it was not out of hatred or ill will to his Maſter, but meerly as one overborn by fear; and therefore alſo they both repented them, as it appears; for he that acts but out of fear, when that fear is over will recoyle, and not endure to the end. *Balaam* it ſeems looking back to that honour he deprived himſelf of, though he durſt not curſe *Iſrael*, yet gave bad counſel againſt them, and therein ſpake, and did beyond what God bade him, as is evident in *Numb.* 31. 16. *Rev.* 2. 14. having an eye therein *to the reward or wages of unrighteouſneſs*, as is ſaid 2 *Pet.* 2. 15, 16. *Jud.* 11. and *Peter* when Chriſt looked back upon him, looking back upon the diſſervice done his Maſter, *went out and wept bitterly, and afterwards boldly confeſſed him*, *Act.* 4. 10, 11, 12. *Luc.* 22. 62 ſo that its not good to be haſty to judge good or evil of men by ſome preſent actings, but the end is to be attended. But beſides thoſe effects in and upon *Balaam* before mentioned, what excellent rapture had he? and what excellent things ſpeaks he of *Iſrael*? whereas many an honeſt heart can ſpeak little of, or for God and Chriſt, or the priviledges of his people: and may never meet with a trance or rapture all their dayes; but go mourning and are afflicted from their youth up, as *Heman* ſaith of himſelf, *Pſal.* 88. 15. *How various herein are Gods dealings with men? how unſearchable his judgments, and his wayes are paſt finding out!* But why this ſurely?

1. To inſtruct us, not to reſt in deſires, wiſhes, fear of offending God, and incurring his diſpleaſure, reſolutions and ſuch like operations, as ſure evidences of our good eſtates or conditions with God; or as things that ſo accompany ſalvation, as that we perſwade our ſelves we cannot therefore miſs of it, becauſe ſuch things be found in us; for theſe are inſufficient to juſtifie us or declare us to be righteous. Men may have theſe,

and

and not be in Christ, out of whom we have not life, whatever we may have by and through him, either dispensed to us, or wrought in us. *Balaam* had these and yet was a wicked man, and perished in his wickedness. Had he indeed followed on through this desire to seek to know the God of *Israel*, and to be made one with *Israel*, and so to have been brought in to Christ, that he might have had his hope and rejoycing in him, and been renewed by him, he might have done well, and become a good man. He had advantage given him for that, and something effected of tendency to that, but not heartily yeilding up to it, but looking back to the wages of unrighteousness that were in his eye, all his fruit was blasted, and withered like grass upon the house top; his desires languished and brought not forth an hearty effectual endeavour after what was desired, and his resolutions were lost, while his subtlety undermined what his fear had led him to, namely his blessing of *Israel*. And all his raptures and visions were but like to flashes of lightning in a dark Night; which though at present they make all things in the Room visible, yet are presently gone again, and leave the Room as dark or darker than they found it, not like the morning light, that abides and encreases more and more unto the perfect day; as the way of the the upright is, *Prov.* 4. 18. Its the being in Christ, and so of the Circumcision, and *Israel* of God, the worshipping God in spirit and truth, rejoycing in Christ Jesus, and having no confidence or glorying in the flesh, which renders us of the blessed people, and in a happy condition, *Philip.* 3. 2. not the being inlightned into and having abilities to discourse of them and their excellencies, nor our having bare desires and some languid wishes and endeavours to dye like them, and have share with them.

2. To instruct us not to take up in raptures, revelations, excellency of knowledge, expressions, &c. seeing these may be, where the heart is not right, not subdued to be of the *Israel* of God. It is not every one that hath such visions, raptures, trances; much less none but they that shall inherit the Kingdom, and enjoy the blessing; but every one that hears the Word of God and doth it, though he never meet with any such things all his dayes. Men may have such things and be hurt by them, thence the Apostle tells us it was doubtless not expedient for him to glory in such things; yea, that God was pleased to give him a Thorn

Aliqui dona Spiritus Sancti non per meritum sed per officium fortiuntur sicut sunt prophetiæ curationes, &c. hinc est quod Balaam populo Dei benedixit, &c. Bern. in cœn. Dom.

Thorn in the flesh, a Messenger of *Satan* to buffet him, to prevent the hurt he was in danger to fall into by them, 2 *Cor.* 12. 7. 8. *Lest I should* (saith he) *be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, a messenger of* Satan *to buffet me, lest I should be exalted above measure.* He goes twice over with it, to signifie the certainty and greatness of the danger of it, and the great care and faithfulness of Christ to prevent it, these therefore are not the things to be so much gloryed in, much less rested and relyed upon; but rather and only the Cross of our Lord Jesus Christ, even the knowledge of Christ, *and of him Crucified.* Gal. 6. 14. 1 *Cor.* 22. But I pass on, and come

2. To consider the matter of the Text in particular, the thing desired. *Let me* (or my soul) *dye the death of the Righteous* (or upright ones) *and let my latter end be like his.* Wherein

These truths are contained, seen and confessed by *Balaam.*

Obs. 1. That death is common both to righteous and wicked ones, and they have both a latter end (an אחרית) or after part. Let *me dye* the *death* of the *Righteous*, and let *my latter end* be like *His.*

Obs. 2. That there is a very desirable excellency in the Death and latter end of the righteous, above that of other men, especially the wicked: such as even wicked men that care not to live their life, and to have their beginning and progress, yet desire to have their *death and latter end* like *theirs.*

These are both of them truths, and never the less truths for coming out of *Balaams* mouth; but rather the more evident and observeable truths because confessed by *Balaam* also, even by such as are not the Children and lovers of the truth. Let us veiw them briefly and in order.

Point 1. Death is common to the righteous and the wicked, and both of them have their latter end. There be two branches of this

Death common to good and bad proposition, and both branches are implyed fairly. *Balaam* being an unrighteous man, a Diviner and Enchanter, sees and acknowledges he must dye, and have a latter end or an after part: else no ground for his wishing so to die, as, or that his latter end might be like that of the righteous: and it is clearly implyed and taken for granted by him, that the righteous hath his death, and his latter end, or after part. Both have them therefore, though it is implyed that they are not the same to both: nor indeed the one like to the other; for if they were, there was no ground for wishing

wiſhing or deſiring a likeneſs of them. This is common to both, they ſhall dye and they ſhall come to an end or after part; that's the ſubſtance of the firſt point or propoſition: the inequality and unlikeneſs between them belongs to the ſecond.

Conſider we firſt the former in both Branches: and ſo firſt,

That they muſt both dye. Death is common to all men; yea it is the way of all fleſh, and the Grave the houſe appointed for all living, *Joſh.* 23. 14. *Job.* 30. 25. *The way of all the earth we ſee,* ſaith the Pſalmiſt, *wiſe men dye, likewiſe the fool, and the bruitiſh man periſh,* *Pſal.* 49. 10. *Abraham* is dead, and the Prophets are dead, and ſo be the Apoſtles, and all generally that have been before us, and now are not, except *Enoch* and *Elias*, one of which was tranſlated, and the other taken alive into heaven, but all elſe generally have dyed; and all that come after us ſhall dye in like manner, except thoſe believers that ſhall ſurvive to the coming of the Lord Jeſus, who ſhall not dye as others; ſo as to ſleep or reſt in death, as the Apoſtle witneſſes, ſaying, *Behold I ſhew you a myſterie, we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt Trump; for the Trump ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed*; ſo alſo 1 *Theſſ.* 4. 16, 17. though in the change ſhall be ſomething exceeding ſuddainly anſwering to Death and Reſurrection in a moment; but for all others they do, and muſt look to dye, that is, to have their breath and ſpirit taken from them, their Souls and Bodies ſeparated each from other, and that neceſſarily, as in 1 *Sam.* 14. 14. we muſt needs all dye, and we are as water ſpilt upon the ground that cannot be gathered up again; neither doth God reſpect any perſons, &c. For righteous and wicked be both men, partakers of the ſame humane nature, one as other; and this Death we now ſpeak of, the bodily Death which the propoſition is intended of, is, that that pertains to men as they are partakers of the nature of man; and that neither the righteous put off by being righteous, though they partake alſo of the Divine nature, 2 *Pet.* 2. 4. Nor the wicked by his being wicked, though he therein become alſo of the wicked one, 1 *Joh.* 3. 12. Righteouſneſs and wickedneſs make a difference of the ſtate of men toward God, and of the frame of heart, and the way of converſation and life, but makes not an alteration of the common nature or humanity ſo as to cauſe it to ceaſe in either party. *It is appointed to men once to dye. Heb.* 9. 27.

Bran. 1. *Good and bad muſt dye.*

Reaſons why Death is common.

Rea

to

to men, namely, in the capacity and consideration of men, not to the righteous only, nor to the wicked only as such, but to men; and that also because

Reas. 2. Both righteous and wicked sinned against God in the first man; *for by one man sin entred into the world, and Death by sin, and so death passed over all men, because all sinned.* Rom. 5. 12. and that was the Original cause of Death, *the wages of sin is death,* Rom. 6. 23. now not only they that now are wicked and ungodly sinned in *Adam*, but all men, even such also as are now made and become righteous in and by Jesus Christ, *for all have sinned and come short of the glory of God,* Rom. 3. 23. where all is expressed, none is excluded from it. The Prophet putting in himself with all his Brethren, saith, *We all like sheep have gone astray, we have turned every man to his own way.* Isa. 53. 6. And the Apostle, *If we say we have not sinned, we deceive our selves, and the truth is not in us,* 1 Joh. 1. 10. And because of this sin

Heb. 2. 7. 8

Reas. 3. Both those that are righteous, and those that are wicked, were condemned to dye; the judgment that passed upon *Adam* in the day he sinned, passed upon him not only as a single particular person, but also as the root of all Mankind, and their inclusive Father, in whose loyns seminally all were, and so when it was said to him, *Dust thou art, and to dust thou shalt return*, death in and by vertue of that Sentence was denounced and passed upon all men, *Gen.* 2. 17. with 3. 18. *Rom.* 5. 12. 16. (only by special favour and prerogative through Christ, God exempted one or two as instances of immortallity, and of such a change as in which he will exempt those that are alive at Christs appearing in the faith of him, as we said before.) This is included in what the Apostle speaks of, when he saith, *The judgment was of one offence to condemnation*, and through the offence of one, judgment came upon all to condemnation. *Rom.* 5. 16. 18. in which it was appointed of God to men once to dye; whereupon

Reas. 4. Man, all men generally, is become flesh. Flesh and blood, infirm, weak, like other earthly creatures, even like the brute beasts that perish, as is said *Psal.* 49. 12. *Man in honour abideth not; he is like the Beasts that perish*; in respect of the frailty and diseasedness of his body and outward man, and lyableness to be penetrated, pierced, wounded, killed, dye of hunger, thirst, cold, or the like: whence that of *Solomon, Eccles.* 3. 18. 19. 20. *I said in my heart concerning the state of the sons of men, that God might manifest*

manifeſt them, (or that they might clear God) *and ſee that they themſelves are beaſts. For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them. As the one dieth, ſo dieth the other, yea they have all one breath,* (their breath in all of them is in their noſtrils now) *ſo that a man hath no preheminence* (that is in reſpect of the temper of his body, and its mortality and lyableneſs to death) *above a beaſt, for all is vanity.* Both man and beaſt of a vaniſhing, momentany continuance in this life, all go unto one place, all are of the duſt, and all turn to duſt again; *For all fleſh is graſs,* (as well that of men, as that of beaſts, or birds or fiſhes) *and all the goodlineſs of man is as the flower of the field: The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it,* (that is his anger whence the Sentence of Death proceeded) *ſurely the people is graſs,* Iſa. 40. 6, 7. Now then, in as much as the righteous as men, are fleſh as well as the wicked, they are alſo both ſubject and lyable to death.

True it is, that Chriſt hath died for all, and given himſelf a ranſom for all, to ranſom and redeem all from under that ſentence of death and condemnation deſerved by us, and due to us: but that was not to this end, that the bodily death ſhould not come upon us, or any of us; but to redeem us from under the ſtate of obligation upon the account of that our ſin and fall to eternal death, or a periſhing from Gods preſence: and alſo from being left under the power and tyranny of Satan, and his abſolute diſpoſe of us, and doing his will with us upon the account aforeſaid; that we might be under the hand, power, and diſpoſe of a man, even of the Lord Jeſus Chriſt, who died, roſe, and revived, that he might be Lord (Ruler and Diſpoſer) of both quick and dead; and that we might being under him, be in a poſſibility and capacity of ſalvation; and ſo in coming to him at his Heavenly Call, and yielding up our ſelves to him, to hope in his grace, and to obey and follow him, we might receive forgiveneſs of our ſins, and be juſtified and acquitted of all things, from which we could not be acquitted by the Law of *Moſes*, and conſequently no other way, and ſo that we might by him be brought back again to God, and be made partakers of eternal life. And that he having power as Lord and Judge over all men, even over thoſe alſo that obey not his Calls, or believe not in him, might raiſe and judge them according to his good pleaſure. Of which further by and by. *Reaſon* 5.

Now theſe being the ends of Chriſts dying for men, his death

is

is no hinderance to dying men; For God pronounced the ſentence of Death upon men after the interpoſure of the Mediator, as appears *Gen.* 3. 15. 18. He firſt provided, and promiſed that the Seed of the Woman ſhould bruiſe the head of the Serpent; and then afterward, notwithſtanding that, ſentenced both the man and the woman, and in them all of us to die, and return to duſt, out of which we were taken. Now that ſentence that was pronounced after the promiſe of Chriſts coming and dying for us, is not letted and prevented by his dying, onely as the promiſe of Chriſt to die, laid a foundation of our hoping in him to have this Death aboliſhed, ſo as that we might not be hurt of it, or kept out from obtaining and receiving the bleſſing of God by it; ſo accordingly his actual dying was the bringing forth that foundation and ground of hope in him into act, that we might die in hope alſo of that better life that he hath promiſed us in Jeſus Chriſt our Lord.

Reaſon 6. Nor doth the juſtifying the Believer through the faith of Chriſt, or the giving him divine life in his Spirit, making him alive to God, hinder the bodily death, as experience ſhews The body is ſtill dead, or under Death becauſe of ſin, though the Spirit be life for righteouſneſs ſake, *Rom.* 8. 10. The juſtification received in believing on Chriſt, being but as to his ſtate toward God, to the freeing him from his wrath, and from lyableneſs to the eternal Death, in the ſecond Judgement that ſhall be in the end of the world, the wrath to come; and to the admitting him into fellowſhip with him, and with the Saints and Holy Ones in his Spirit and inward man, as to his being accepted and accounted as righteous with God in Chriſt, and an Heir of the Promiſes of God here and hereafter: but it exempts not from the bearing the ſentence of the bodily Death, through which he alſo muſt paſs as well as Chriſt, that he may enter into glory with, and through him. Yea, there be divers reaſons why God orders that his people ſhall lye under the Sentence of Death, though righteous, and paſs in their due times through it. As to ſay,

Reaſons of God's ordering Death to the Righteous.

1. To ſhew that he is the Lord, and diſpoſes of his creature as he pleaſes: And ſeeing he hath in his great and infinite wiſdom, and by his righteous will pleaſed ſo to order it, that both the righteous and ſinners ſhall ſubmit to that Sentence, we being the clay and he as the Potter over us, its meet that we be all ſilent before him, and ſubject to him, practiſing obedience even in ſo ſuffering.

2. That

2. That we might have the thought and remembrance of it, as a ſpur to ſtir us up, and provoke us to many excellent and profitable duties and exerciſes: As for inſtance,

1. To ſeek him more earneſtly, and apply our hearts to wiſdom in the knowledge of him in Chriſt Jeſus, ſeeing our times for that are not always. Whence that Prayer *Pſalm* 90. 11. *Teach us ſo to number our days, that we may apply our hearts to wiſdom.*

2. To quicken us to ſerve him in our generations in doing good, knowing that our time is but ſhort; to be plying our buſineſs for glorifying him here, and laying up for our ſelves a good foundation againſt the time to come. That we might do what our hand findes to do with all diligence, becauſe in the Grave whither we go there is no work, no praiſing God, &c. *Eccleſ.* 9. 10. *Pſalm* 115. 17.

3. To make us alwayes more watchful and fearful to offend God, ſeeing our time is limited here, and is in his hand, and if we take liberty to wander from him, we may in the mean while be taked hence, and ſo it may go ill with us. To this purpoſe are thoſe ſayings of our Savior, *Watch, for you know not what hour your Lord comes*, Math. 24. 42, 44. *Luke* 21. 34. 36.

4. To exerciſe Faith in the truth, power, and faithfulneſs of God in Chriſt, for the bringing us to glory, notwithſtanding Death and Grave, *John* 11. 25, 26, 40. 2 *Cor.* 4. 13, 14, 15, 16. 1 *Theſ.* 4. 14, 15. 1 *Cor.* 15. 2, 3, 4, 12. 58.

5. To comfort us, and perſwade us to patience under our ſufferings here, and make us the willinger to chuſe to undergo them, rather than to ſin againſt him, and turn from him. Seeing Death will come and put an end to them, and give us as it were a diſcharge from them all, we may the better hold out to the end, becauſe it will not be long to it; this life being but a vapor that appears a little while, and then vaniſhes, *Jam.* 4 13, 14. The Apoſtles thus comforted themſelves in their ſufferings, partly in the conſideration of the momentanineſs of them, they being but the ſufferings of this preſent time, which Death will finiſh, 2 *Cor.* 4. 4. 17, 18. *Rom.* 8. 18.

6 To moderate their affections to, and endeavors after theſe earthy, worldly things, that ſo they may be the more given up to ſeek and ſerve the Lord, ſeeing the time is but ſhort and uncertain that we ſhall, or can be here to enjoy them, or want them, 1 *Cor.* 7. 29, 30. 1 *Joh* 2. 16, 17. *The world paſſeth away, & the luſt of it.*

3. He orders it to give us more abundant ſence and perception of the odiouſneſs of ſin to him; and ſo to admoniſh us not to ſin againſt him, but to ſtand in awe of him, while we ſee and find that notwithſtanding all that Chriſt hath done for our Reconciliation and Reſtauration into his favour, yet he will have ſuch things paſs upon us ſtill in our perſons, and be ſuſtained by us; *for Death is the wages of Sin, Rom.* 6. 23. and if for our ſinning once in *Adam*, God will have ſuch a puniſhment lye upon us all in all generations, though Chriſt alſo hath interpoſed between God and us, what may we not fear will befall us if we dare ſtill in our perſons to ſin again and again againſt him!

4. He orders it to occaſion in us a deeper ſenſe of the love of God and Chriſt to us; of God in abaſing Chriſt, and of Chriſt in abaſing himſelf for us, ſo low as to dye for us, while we have the experiments of it, and of the things that tend to it in our ſelves, though without the curſe and ſting in it, which our Lord by ſuffering them, took away, we are aptly minded to conſider what it was to him that endured it as the curſe of the Law, and ſo with its ſting and venom in it; and ſo how great love that was that led him ſo to do for us.

5. He orders it to be an end, or put an end to our ſorrows, labours, temptations and exerciſes here, that we may reſt from them all, and be at quiet from moleſtations, from men and Devils; *for there the wicked ceaſe to trouble, and there the weary be at reſt; they hear not the voice of the Oppreſſors, Job.* 3. 17. 18. *they enter into peace, and reſt in their beds,* &c. *Iſa.* 57. 1, 2.

6. To conform us to his bleſſed Son in ſufferings and death, and ſo in exerciſing ſuch faith in God and ſubmiſſion to him in reſigning our ſelves to his merciful diſpoſe, as he alſo exerciſed in reſigning up his ſpirit to him, depending upon him to diſpoſe of it, and in due time to raiſe him, *Rom.* 8. 29, 30. *Luc.* 23. 46. with *Pſal.* 31. 5.

7. To give them advantage of their more abundantly teſtifying their love and obedience to God and Chriſt, in laying down their lives for him, as he may call any of them thereto; and ſo to magnifie him in their deaths, as *Philip.* 1. 20. It is the deſire of Lovers to have ſome advantages or occaſions given them to ſhew the greatneſs and reallity of their love to them they love; whence that, *What ſhall I render to the Lord for all his benefits? Pſal.* 116. 12. and its ſome ſatisfaction and rejoycing when ſuch advantages are

are given them. Now herein Chriſt gives us a poſſibility of ſuch advantage of that deſireable ſatisfaction of love to him, that we may ſometimes ſhew it in dying or expoſing our lives to dangers of it for him, *Rev.* 12. 11.

8. To ſhew forth more abundantly the excellency of his power and glory in the Reſurrection, in raiſing them up again from the dead. For his power is made manifeſt in weakneſs, and is perfected in infirmities; how much more when we are ſo altogether under the power of death and the grave, that it may ſeem impoſſible to be revived or brought up again. If the greatneſs of the power of God was ſeen in raiſing up Chriſt from the dead, ſure the greatneſs of the power and glory of Chriſt will be ſeen in raiſing up his people again, and making them therein conformable to himſelf, *Eph.* 1. 19, 20. *Philip.* 3. 20, 21. this will be ſuch an evidence of his power, as ſhall make them indeed to know how infinitely great he is, and how true and faithful in his promiſes. Thence its ſaid, *I will open your graves, oh my people, and cauſe you to come out of your graves, and ye ſhall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and put my ſpirit into you, and ye ſhall live, then ſhall ye know that I the Lord have ſpoken it, and have performed it*, &c. *Ezek.* 37. 12, 13, 14. To ſuch purpoſes, and for ſuch like good, holy, and gracious, and glorious ends doth God order death upon the righteous alſo, and indeed in all this chiefly to magnify the greatneſs and glory of the Lord Jeſus, and his own in him, and for the benefit and profit of us. Whence its ſaid that death alſo is ours, the believers, not they its, but it theirs; their advantage mercy and priviledge, 1 *Cor.* 3. 21, 22. and according to theſe ſeveral conſiderations might we apply it. And eſpecially

To provoke us to conſider our mortallity, that we muſt die, and *Uſe.* 1.
therefore ſubmitting our ſelves to the will and appointment of God therein, through Jeſus Chriſt (which we may the better do becauſe its ordered through Chriſt as the Mediator of God and us, and ſo in love and faithfulneſs to us, for our profit and commodity) to live and paſs our times here, as thoſe that know and believe that we muſt die. So little ſetting our hearts and affections upon this life and world, either to ſeek or delight in the enjoyment, or grieve for the want and loſs of the things thereof, as they that know that they and our enjoyments or wants of them, are but very momentany: and as having better things

in Christ prepared for us, to be the more earnest and diligent in seeking after them, in seeking his face and favour, and serving him in our generation, being so much the more earnest therein, as we know our times here are short and uncertain; and not giving way to our hearts to wander after vanity and iniquity, lest he putting an end suddenly to our lives, we be found wandered from him out of the way of understanding, and so miss of his salvation.

2 And seeing we must die, and death will put an end to our present sufferings, temptations and afflictions, stablish we our hearts in the way of God, to hold fast the profession of our faith, and the practice of godliness firm without wavering to the end, as knowing that our sufferings here, will not, nor can be everlasting. Yet a little while and Christ will put us to bed in the grave, where we shall rest from all our labours and sorrows, and be out of the reach either of Satan to tempt us, or of the world to persecute or oppress us. The worst that men can do against us, is but to kill our Bodies, and our Bodies must die, though we do not yeild them up to the Lord to glorifie him in the life and death of them. And if men do oppress and afflict us till we die, yet then have they no more that they can do against us in which they may afflict or trouble us, *Matth.* 10. 28. *Jam.* 5. 8.

Reasons of Death in respect of the wicked.

As for the wickeds dying, they living in their sins and wickedness, and not repenting thereof, they must needs die, as being

1. Not justified from their sins, the wages whereof is death, *Rom.* 6. 23.

2. Yea, they besides the sin of *Adam*, upon the account whereof the first Death was pronounced and passes upon all, by their personal sins and wickednesses oftentimes provoke God to cut them off signally in such times and wayes as else they might not have died in. For though *Pharaoh*, *Saul*, *Haman*, *Judas*, &c. as men and as sinners must have dyed; yet they needed not, nor might have dyed at such times, and in such wayes as they did, had they not been guilty of such hainous personal wickednesses as they were: otherwise such their deaths should not have been punishments to them for such their sins, as it is certain they were. * Yea sometimes Gods people also by some sinful wayes or acts pull upon themselves untimely and exemplary deaths. God chastening them and making them examples and admonitions to others in such wayes, in which he also may prevent the perishing

*See *Psal* 55 23.

periſhing of their ſouls, as is evident in 1 *Cor.* 11. 29, 30. *For this cauſe many are ſick and weak, and ſome are fallen aſleep*: But

3. Beſides, God in mercy to men even ſuch as are wicked, hath ordered Death to them, that the conſideration of it might awake them to repentance, while a day of grace is vouchſafed to them, that ceaſing to be wicked, they might not die for ever. *Iſa.* 55. 7. *Ezek.* 33. 12.

4. And for the ſake of the righteous and in mercy to them, that (they perſiſting in their wickedneſs, and not turning therefrom) the world might not be alwayes peſtered with them, nor they be alwayes a vexation and miſchief to them that walk with God and fear him. But that the yoke may be broken ſometimes off their necks, and Gods anger againſt his people ceaſe in their deſtruction, as *Iſa.* 10. 25. and as we have inſtances in the Deaths of *Pharoah*, *Haman*, *Ahitophel*, *Saul*, and divers others, from whoſe wrath, malice and miſchievous madneſs, God gave his ſervants deliverance by cutting them off by Death in his due time. Yea,

5. For the benefit of the world too, and ſuch as yet are ignorant of, and oppoſite to God and his truth. Partly, that they might be delivered from ſuch teachers of, and provokers to wickedneſs, by their evil examples, counſels, compulſions, and withholding from them the wayes and means of life. And partly, that they might by Gods exemplary judgments upon them in their deaths and deſtructions, be awakened and made to ſee the evil of wickedneſs, and the truth of Gods words, and goodneſs of the wayes of righteouſneſs: as *Pſal.* 58. 11. Seeing the wicked alſo ſhall die, it may inſtruct us *Pſal* 9 16.

Uſe. 1. 1. Not to be afraid of the fury of the oppreſſor, ſo as to turn aſide from God to avoid that. For beſides that the arms of Chriſt do judge the people, and he can by his ſtrong arm put by the moſt ſtout hearted, cruel Tyrants and oppreſſors from their deſires and purpoſes of oppreſſing and harming his followers; and can gather his Children with them, and keep them ſafe from thoſe that would hurt them: their time alſo will come to die, (as *David* ſaid of *Saul* in his perſecuting him, 1 *Sam.* 26. 10.) and then he ſhall ceaſe from all power of troubling and moleſting us. in the day that the wickeds breath goeth out of his noſtrils; all his thoughts, purpoſes or intentions for evil againſt us ſhall periſh. With this the Lord Jeſus comforts his followers and people, the Nation that knows his righteouſneſs, and have his Law in their hearts,

hearts, in *Iſa.* 51. 7, 8. 12, 13. *Fear ye not*, ſaith he, *the reproach of the people, neither be ye afraid of their revilings, for* the Moth ſhall eat them up like a Garment, *and the* Worm ſhall eat them like wooll: *But my righteouſneſs ſhall be for ever, and my ſalvation to all generations.* And again, *Who art thou that thou ſhouldſt be afraid of a man that* ſhall die, *and of* the ſon of man *that ſhall* be made as graſs, *and forgetteſt the Lord thy maker, and haſt feared all the day long, becauſe of the fury of the oppreſſor?* And where is the fury of the oppreſſor? when God doth but take away his breath and life from him (as he will at ſome time or other, and may at any time when he will) what becomes then of all his rage and wrath? his Cruel Threatnings? Bloody Laws and Decrees? Unjuſt Oppreſſions? or the like. Surely they ſhall all vaniſh with him.

2. It may inſtruct us alſo not to envy their proſperity, and reprove ſuch as ſo do. To that purpoſe is that in *Prov.* 23. 17, 18. *Let not thine heart envy ſinners, but be thou in the fear of the Lord all the day long.* Upon this account, for there ſhall be an end, namely, to thy ſuffering from them, and of their lives and power to put thee to ſuffering, as alſo of their enjoying thoſe their enjoyments for which thou art apt to envy them. As it is more evident in that parallel Counſel, *Pſal.* 37. 1, 2. *Envy thou not becauſe of evil doers, for they ſhall ſoon be cut off as the Graſs, and wither as the green Herb,* &c.

3. It may alſo admoniſh the wicked to ceaſe from his wickedneſs, and from his priding in himſelf in, or purſuing after thoſe things for and by which he is made wicked, and hardened in his wickedneſs: Seeing he muſt die, and then all his glory and what he prefers before God and his ways muſt be at an end with him; yea, he alſo muſt give an account and be judged after that for all his wickedneſs too. But that leads us to conſider

Bran. 2. *Both have a latter end.*

The ſecond Branch of this point, *viz. That both righteous and wicked have, or ſhall have their end.* We have this aſſerted of both in *Pſal.* 37. 37, 38. *Mark the perfect man and conſider the* upright, *for the* End *of that man is* Peace. *But tranſgreſſors ſhall be deſtroyed together; the* End *of the* wicked *ſhall be* cut off. There is the End both of the upright, and of the wicked.

Object. * *But it is ſaid in* 1. Joh. 2. 17. *That he that doth the will of God, ſhall abide for ever.* How is it then that he hath an end? how ſhall we underſtand it? Again it is ſaid of both righteous and wicked, *That theſe, the wicked ſhall go into everlaſting puniſhment, and the*

righteous

righteous into everlaſting life, *Math.* 25. 46. How then can either of them be ſaid to have an end, ſeeing the one is *everlaſtingly* puniſhed, and the other lives *everlaſtingly?* Yea, it would be an happineſs to the wicked to have an End, for then he ſhould not be *everlaſtingly* puniſhed. And a loſs and exceeding dammage to the righteous to have an End, for then ſhould not he be in a ſtate of *Eternal* life, or *Endleſs* happineſs.

Thoſe ſayings have reference to the ſtate of the good and bad, as to the favour or diſpleaſure of God towards them, and the effects and products thereof, eſpecially in the life, or world to come. And ſo he that doth the will of God, in believing the Goſpel, and ſo in Chriſt Jeſus, and obeying him and his holy Spirit in his heavenly inſtructions and counſels, abides for ever. That is, is evermore in the favour of God, and hath therein and therefrom a ſtate of happineſs, that is not terminated by Death, or ends not with this preſent world, and the enjoyments, luſts, or deſires thereof. But even in the time and ſtate of Death they are bleſſed, and ſhall be raiſed up from death, and ſhall enter into an eternal life, or everlaſting ſtate of happineſs with Jeſus Chriſt. And that becauſe Jeſus Chriſt himſelf, the great Doer of the will of God, in what he appointed him to, in his incarnate ſtate, as made man for us, abides for ever. Though he did once die for our ſins, yet he is alive for evermore, and lives to intercede for, and help and bleſs thoſe that in and through him do the will of God, in an hearty believing on him, and obeying his heavenly doctrine. *Becauſe I live*, ſaith he, *ye ſhall live alſo*, *Joh.* 14. 20. That is, ye ſhall abide and enjoy the favour of God, and therein live for ever. But thoſe that are diſobedient to God and Chriſt, evil and wicked, and ſo perſiſt, they are under the wrath of God, and that abides upon them in life and death. And though they alſo by vertue of Chriſts having died for them as men, being riſen again, and his being Lord and Judge of them, and all men, ſhall be alſo raiſed again from death and grave, yet it ſhall be to an eternal ſtate of wrath and miſery. But now the End here ſpoken of *Anſ.* *What meant by their latter end.*

1. May be meant of their latter end as to this life, and their being here in this world. And ſo both the good and the bad have an end here: neither of them ſhall be here in this world, and morral ſtate alwayes; but as to that ſhall have an end, an *Exitus* or going away hence, ſo as to be no more here ſeen. *Pſal.* 39. 13.

Their

Their place ſhall know them no more; neither ſhall they, either the one or the other of them, return to it again, Job 7. 10, & 10.21. & 16. 22. Neither ſhall the wicked live here always to ſin and do miſchief, oppreſs and grieve the righteous, &c. Neither ſhall the righteous live here always to do good, or to ſuffer evil among an untoward, crooked, and wicked generation. And ſo death, and the day of it, is the latter end to them both, and the words are ἀπὸ κοινοῦ, a double expreſſion of the ſame thing. Or elſe the word rendred *latter end*

אחרית

2. May ſignifie otherwiſe. In the Hebrew it hath its derivation from a word that ſignifieth, *after*, and ſo may be rightly rendred after-part, or after-ſtate. And indeed becauſe the end is *after* the beginning and middle of a thing, therefore the word is ſometime tranſlated the *latter end*. As alſo becauſe our poſterity ſucceed and be after us, and are ſometimes called them that come after, therefore ſpeaking of them it is ſometime rendred *poſterity*. And becauſe the reward is after the work, and uſually at the end of it, therefore it is ſometime underſtood to ſignifie, and ſo is rendred, *the reward*; and in any of theſe three ſenſes it may be here tranſlated: either *Let my end*, or *latter end*, in the ſenſe above given, *the end of my life*, or *days here, be like his*. Or elſe, *Let my poſterity be like his*; for *the ſeed of the righteous are in the bleſſing*, Pſa. 37.26. *They are the bleſſed of the Lord, & their offſpring with them*, Iſa.65.23. Pſal.115.14, 5. and exceeding great happineſs is promiſed to the poſterity of *Iſrael* in the latter days, when God will ſave them, *and they ſhall bud and bloſſom, and fill the earth with increaſe*, Iſa. 27.5,6,7. Or elſe, and that I rather pitch upon, and think to be the ſenſe, *Let my reward* (my after-part, namely, that that follows the thing laſt before mentioned, that is *my death*, let that that follows that, or is after it) *be like his*. And ſo it ſignifies that both the wicked and the righteous have a ſtate, or part after death; a ſtate in which ſhall be their rewards and recompence for what they have done here in this life. And that agrees well enough with the Scriptures above objected, and is an evident truth. Not therefore to be judged a truth upon *Balaams* authority, becauſe he ſaith it; but becauſe they were the words of God in his mouth, and that which thence iſſued forth; and becauſe the ſayings of Gods teſtimony every where do atteſt, or aſſert it. And ſo we may ſay, it was a truth manifeſt alſo to *Balaam* though he was wicked. For the Scriptures frequently tell us, that

1. As

1. As there is a ſtate of Grave after Death to the body in which that returns to the earth whence it was taken, ſo the Spirit alſo hath its ſtate in which it ſhall go to God, *Eccleſ.* 12.7. which the Wiſe-man ſpeaks of man indefinitely, not of either the righteous onely, nor the wicked onely, but of man whoſe duſt goeth to the earth, his ſpirit ſhall go up to God to receive its doom and diſpoſal by, and from him. As the like is alſo implyed, *Eccleſ.* 3. 21. where *Solomon* having ſaid, *that man dies as the beaſt dies, all are of the duſt, and all go to the duſt again*, in reſpect of the body, and the mortality come upon all by ſin, both are alike; immediately adds as an exception as to the ſpirit, or inward part of the man or beaſt, that there is great difference. *Who knows* (that is, or may be, conſiders, mindes, or takes notice of) *the ſpirit of the ſons of men that it goeth upward, and the ſpirit of the beaſt that it deſcends, or goes down to the earth?* The ſpirit or breath of the beaſt goes out with the body, and goes to the earth as the body doth in a ſort, it ſurvives not the body: But it is not ſo with the ſpirit of the ſons of *Adam*, or man, *That goeth upward, or aſcends to God that gave it*, (as the other Proof ſaith) *that ſo it might be judged or diſpoſed of by him*, as *Heb.*9.27. The Judgement is appointed unto men indefinitely after death, ſo as the ſoul or ſpirit is placed either in Paradiſe, or in a ſtate of Reſt, as our Lord ſaid to the Malefactor that confeſſed him, *To day ſhalt thou be with me in Paradiſe*; which could not be ſaid of the body, for that went to the grave, but of the ſpirit, which *Paul* proved (*either out of the body, or in the body he knew not whether*) *to be rapt up into the third Heavens*, or into Paradiſe, while he was not yet taken away by death, but ſurvived many years after, 2 *Cor.* 12. 6, 7. otherwiſe called *Abrahams Boſom*, Luke 16. 22. *Or to be with Chriſt*, Phil. 1. 23. Or elſe to be diſpoſed of to priſon, or a ſtate of hell and doleful miſery, 1 *Pet.*3. 20. *Luke* 16.23. Yea, and beſide this, men after bodily death differ from the beaſts alſo, in that

2. There ſhall be a ſtate of Reſurrection unto them, when the dead and deceaſed ſhall both in body and ſpirit reunited, be brought to a living ſtate in union together, as the Scriptures abundantly teſtifie, *a Reſurrection both of the juſt and unjuſt*, Act. 24.15. For all that are in the grave, whether good or bad, righteous or wicked, *ſhall hear the voice of the Son of God, and ſhall come forth*, ſaith our Lord Jeſus himſelf, *John* 5. 28. Yea, *the Sea ſhall give up her dead, and Death and Hell ſhall give up the dead in them*, Rev.

20.13. And this in order to their being all brought before him, as the Great and Soveraign Lord and Judge of all both quick and dead. For

3. There ſhall be a ſtate of Judgement, wherein all men being raiſed from the dead, ſhall be brought to appear before the Tribunal or Judgement-ſeat of Chriſt, to give account of themſelves to him, and receive of him rewards according to the things done in the body by them, whether good or evil; and then ſhall properly be the reward, full recompence, and end of every man good or bad, according to his works, 2 *Cor.*5.10. *Rom.* 2.11.16. & 14. 9, 10. in which both they that have done good, and they that have done evil, ſhall be everlaſtingly diſpoſed of by Jeſus Chriſt, in a way of infinite equity and righteouſneſs; therefore alſo it is called both, *The righteous Judgement of God*, Rom.2.5,6. becauſe of his righteouſneſs in judging and diſpoſing rewards and recompences, and the eternal Judgement, *Heb.* 6.2. becauſe of the laſtingneſs of that Judgement, as to the rewards and recompences therein ordered, and the ſtate of man according to it, that ſhall ſucceed and follow upon it. And all theſe three may be included here in the *latter end*.

The grounds of this latter end.

Now that there ſhall be ſuch a latter, or after-part, or end for men good and bad, ſtands as upon the will and pleaſure of God: ſo upon that as manifeſted in Chriſt Jeſus, and his undertakings and performances. I cannot ſay, that if he had not come in the fleſh and dyed for us, there ſhould have been nothing to man after death, but an annihilation, being made both in ſoul and body like the beaſts that periſh. What manner of death or dying, man muſt have ſuſtained, with the curſe in it I cannot ſay; but doubtleſs it would have been very miſerable: and what the ſtate of the ſoul would have been after, it is not expreſſed. Something of it may be conjectured, if not certainly known, from the agonies in Death, and the Hell into which Chriſt deſcended at, or upon his Death; *in which his ſoul was not left in hell*, yet that it came into it, is there implyed, in that it is ſaid it was not left in it, as ours muſt have been had not his come into it, or had it been left in it. And what is writ in *Pſalm* 18.4,5. & 116.3,4. is applicable to Chriſt: *The ſorrows of death compaſſed me about, and the pains* or pangs *of hell took hold upon me. I found wo and ſorrow.* But ſure it is, that the after-ſtate of man ſhould not have been the ſame as now it will. *For as by* Man *came death, ſo by* Man *alſo,*

alſo the reſurrection of the dead: for as in Adam *all die, ſo in Chriſt all ſhall be made alive,* 1 Cor. 15. 21, 22. It is by vertue of Chriſts having been made fleſh for us, and ſuffering in the fleſh for us, the juſt for the unjuſt, that he might bring us to God, therein giving himſelf a ranſom or price of redemption for all; and by Death deſtroying Death, and him that had the power of Death, the Devil, and ſo buying us all into his own Lordſhip and diſpoſe, and being filled with the fulneſs of the Spirit and Power of God, and ſo made a quickning Spirit, able by his Word and Spirit both to quicken dead ſouls that liſten to him and hear his voice, and to quicken and raiſe up dead bodies too, that he is become the Reſurrection and the Life; and ſo having aboliſhed death, will raiſe up and revive all men from under the Sentence and Judgement of it, and preſent them before himſelf to be judged by him as their proper Lord and Savior to whom they owe their life, and ought to have lived, and by whom they ſhould have ſought for ſalvation, looking to him for it, as in whom alone there is righteouſneſs, ſtrength and ſalvation for them, 1 *Pet.* 3. 18. 1 *Tim.* 2. 6. *Heb.* 2. 9, 14. 2 *Tim.* 1. 10. 1 *Cor.* 15. 45. *John* 5. 21, 22, 26, 28. & 11. 25, 26. 2 *Cor.* 5. 10. 14, 15. *Iſa.* 45. 22, 23, 24. *Acts* 4. 11, 12. Yea the diſpoſe of men by him both in the ſtate of death, and ſeparation of ſoul from body, and in the ſtate of reſurrection, depend upon and ſprings from his being Lord and Judge both of quick and dead, through his having died, riſen and revived, *Acts* 10. 40. 42, 43. *Rom.* 14. 9, 10, 12. that he may be honored and glorified in all, and ſo the Father in him; and to that purpoſe that his power, wiſdom, mercy, juſtice, holineſs, love, and other glorious Attributes might be moſt brightly diſplayed and glorified, and he be admired in all his Saints, &c. *Philip.* 1. 10, 11. *Iſa.* 49. 4, 5. 2 *Theſ.* 1. 8, 9, 10. for the greatneſs of his power will be glorioufly diſplayed in his raiſing all, and bringing them before him, and executing Judgment on them. His wiſdom, juſtice, mercy, goodneſs, love, and holineſs, &c. in the final ſentencing and diſpoſing of them; and in all the vertuouſneſs and preciouſneſs of his croſs, blood, and ſacrifice with God for men. As Lord and Judge of the Dead it appertains to him, and he will diſpoſe of the dead, and take care of them that none of them be loſt as to their bodies, but that they be forth coming, and raiſed up by him at the laſt day, *John* 6. 38, 39. and of their ſpirits, that they be diſpoſed of to Paradiſe or priſon; to Heaven with Chriſt, or to hell torments

till the last day, as is noted before. And as Lord and Judge of the living it appertains to him to, and he doth order and dispose of all here in this life as he sees good. And when he pleases puts an end to the lives both of good and bad: and being raised again give them their rewards according to their works, in equity and righteousness. For which that there be an aftertime is requisite and necessary, and that it shall be so, is most certain. For

1. The righteousness and stedfastness of his Law and Doctrine, his love of righteousness, and hatred of iniquity, and his righteousness in rewarding vertue, and punishing sin and wickedness must be declared, 2 *Thes.* 1.4,5,6. *Heb.*6. 10, 11. *He is the righteous Lord that loveth righteousness*, Psal. 11. 7. And *He is not a God that hath pleasure in wickedness, but hates all the workers of iniquity*, Psal. 5. 4,5,6. And therefore hath in his Law and Doctrine promised and proposed great rewards and blessings to the righteous, and threatned great wrath and punishment to the wicked, *Levit.* 26. *Deut.* 28. But,

τοὺς σὼ φρονεῖν θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κάκους *Sop. Ajax. Flag.*

2. This Time is not the time in which these things are sufficiently manifested and fulfilled. This is but the time of workings, not of recompencing and rewarding. All the time of this life is a time of work and labor; and therefore there must be another time of reward. For here neither are the righteous evidently rewarded with, or enjoy the promised blessings, *Heb.* 11. 13. nor the wicked punished according to their wickedness, so as may either sufficiently evidence Gods love and faithfulness to the one, or his wrath and hatred against the other, & the truth of his threatnings.

True it is, that God doth give some rewards, or rather encouragements to goodness here in inward peace and comfort, and oft-times in outward and signal preservations and deliverances from dangers, and benefits conferred; Especially to Societies and Companies of men, as Cities and Nations doing righteously and cleaving to it. For otherwise there would be no encouragements here to serve God and walk in his wayes that might induce the world thereto, or such as are chiefly yet sensual: But his service must needs be a sad and uncomfortable exercise, and especially in communities or common bodies, as Kingdoms, Cities, and Common-wealths as such, which (as one well observes) shall never be restored into their publick capacities again, to be as such rewarded. Nor would it be known by experience or rationally thought that the giving such benefits here appertained to God,

God, or that he takes notice of mens righteous or evil doings, if God ſhould give ſuch mercies to none that ask or deſire them, or that fear and ſerve him. And again on the other hand, true it is, that ſome wicked men (and eſpecially Nations and Common-wealths for the reaſon above noted) are puniſhed here with ſevere and ſmart judgments for their wickedneſs, as *Egipt*, *Babilon*, *Jeruſalem*, *Pharaoh*, *Saul*, *Haman*, &c. otherwiſe (as St. *Auguſtine* alſo notes) men would believe no Divine providence nor have ſufficient evidence of Gods anger againſt wickedneſs, to move them to beware of it, and fear the judgements further threatned. But yet neither are the encouragements here given to the righteous perſons, eſpecially in their perſonal conſiderations, ſuch as either anſwer or evidence the greatneſs of Gods love to them, or come up to ſuch promiſes as, *The meek ſhall inherit the earth, and delight themſelves in the abundance of Peace*, *Pſal.* 37. 11. that they are bleſſed of the Lord, and ſhall endure before him for ever. And many the like, nor are they common or general to all of them, as to ſuch at leaſt as are outwardly and viſibly teſtifyed. Many of them in the eye of the world, and to their own ſenſe (as ſome of themſelves oftimes complain) being plagued all the day long, and afflicted every morning. So as they are ready to ſay, and others to think, *that they in vain cleanſe their hearts, and waſh their hands in innocency*, *Pſal.* 73. 13, 14. being as the Scripture ſaith elſewhere, *oftimes killed all the day long, and made as Sheep for the ſlaughter*, *Rom.* 8. 36. Yea, ſeem to the world to die miſerably, and receive no reward here for their love to righteouſneſs, and to God, and Chriſt teſtified in their death. As on the other hand the wicked oftimes proſper all their lives, become old, and grow great in power, have none, or no remarkable wrath teſtified againſt them, either in their life (their houſes being ſafe from fear, and they proſpering in the world) or in their Death, having no bonds therein, as *Pſal.* 73. 3, 4, 5-12. *Job.* 21. 6, 7, 8, &c. Yea, and they of them that are puniſhed here, are not puniſhed beyond what ſome one of their innumerable ſins may deſerve, nay little more than what lays upon all good and bad, commonly befalls them. For what had *Pharoah* more than *Joſiah* in being Drowned; or *Saul* in being killed in the Battel; or *Haman* in being hanged, more than ordinarily is felt in men dying? except the ſuddainneſs, the frightfulneſs, publickneſs and ſhame therein, or ſome ſuch concomitants making their

De civ. Dei, lib. 1 cap. 8. *Si nullum peccatum nunc puniret apertè divinitus nulla eſſe divina providentia crederetur.*

Mala corporis, bona ſunt animæ. Lact. lib. 5, cap. 7.

their falls exemplary, and teſtimonies of vengeance. Many a man that dies on his bed of the Colick, or Stone, or Strangury, endures more torment: yea, and many righteous perſons endure as ſuddain, violent and ſhameful Deaths, even for righteouſneſs, as many Martyrs, and thoſe mentioned *Heb.* 11. 35, 36, 37. St. *Lawrence* on the Gridiron endured as much for Chriſt, as *Ahab* and *Koliah* for Idolatry and Adultery, whom the King of *Babylon* roaſted in the Fire. *Jer.* 29. 22, 23. as to what was viſible. Here all things happen to the outward eye promiſcuouſly, and to all alike, as to the evil, ſo to the good; as to him that feareth the Lord, ſo to him that feareth him not. *God now cauſing his Sun to ſhine on good and bad, and his rain to fall on the juſt, and on the unjuſt.* Matth. 5. 45. he deſiring the Death of none, no not of the wicked, invites them by his goodneſs, long-ſuffering and forbearance to repentance. And ſome of them doubtleſs are led to repent thereby, though others harden their hearts thereagainſt, and in their impenitency treaſure up wrath againſt the day of wrath, and revelations of the righteous judgment of God, *Matth.* 11. 21. 23. and 12. 41. *Rom.* 2. 4, 5. and on the other ſide God often corrects both good and bad, that he might exerciſe the faith of the one, and more purifie and prepare them for his glory, making them therethrough partakers of his holineſs: and that he might admoniſh and awaken the other to repentance that his ſoul might be kept from going down to the pit, &c. *Job.* 33. 29. and ſome are awakened thereby to repentance, though ſome when Gods hand is lifted up will not ſee, *Iſa.* 26, 9, 10. though indeed the righteous have the greateſt ſhare of troubles and evils here, for the greater evidencing and adding worth and luſter to their faith and obedience. And alſo for the preparing them for, and magnifying or inhancing their after-rewards. Their light and momentany ſufferings here, *working for them a far more exceeding and eternal weight of glory*, 2 *Cor.* 4. 17. As alſo becauſe they have all their puniſhment here, none hereafter. As the contrary may be ſome reaſon of the wickeds more proſpering here, *Luc.* 16. 26. and ſo as *Auſtin* well obſerves, * the patience of God invites the wicked to repentance, and the Rod of God nurtures the good to patience. Sometime again the mercy of God embraces the good that are to be cheriſhed; and the ſeverity of God chaſtens the wicked that are to be puniſhed. Again, God would

Deus non excluſit mala ut ratio virtutis conſtare poſſet. Lact.

* *Tam patientia Dei ad pœnitentiam invitat malos; ſicut flagellum Dei ad patientiam erudit bonos. Item, miſericordia Dei fovendos amplectitur bonos: ſicut ſeveritas Dei puniendos corripit malos*, &c. Aug. de civit. Dei, lib. 1. cap. 8.

would have theſe temporal matters common to both. That good men might neither greedily covet what good things they ſee, to be but the portion of the wicked here, nor ſhamefully avoid ſuch troubles as they ſee for the moſt part befall the good. Here then, evident it is, is neither the time nor place of the full manifeſtation of Gods righteous judgment on either: And therefore

3. It remains that ſeeing God hath ſaid he will puniſh all the workers of iniquity, and reward all that are righteous and patiently perſevere in well doing; that there muſt be another, an aftertime and ſtate in which his word, that muſt not paſs or fall to the ground, ſhall be accompliſhed, and his righteouſneſs both to the one and the other, and his love to righteouſneſs and hatred of iniquity, be fully manifeſted, *Rom.* 2. 5. which muſt therefore be after Death. But then again

4. Seeing in the ſtate of Death and ſeparation of the Body and Soul (though indeed there is a different diſpoſe of their Souls, as aforeſaid, and as will after appear and be more cleared; yet) what is done then to the Soul or Spirit by way of reward or puniſhment, is neither of the whole guilty or praiſe-worthy ſubject. The Body having ſinned alſo, and been active in the wickedneſs of the wicked, and on the other hand hath wrought what is good, and ſuffered injuries and wrongs for Chriſt and righteouſneſs ſake in the righteous; and its but right and reaſonable that the whole that ſhared in the work, ſhould ſhare too in the wages, (though the ſoul in both being the principal agent and mover of the body, its not unreaſonable that both in the one and the other it have the precedency, and ſo have what is allotted in the ſeparated ſtate while the body lies dead and ſenſleſs:) as alſo ſeeing what happens to the ſoul or ſpirit, is not openly evident to the world, (if evident to thoſe ſpirits that partake of like ſtate) and its meet that Gods righteouſneſs be as openly and evidently ſeen in the world, to men & angels, as mens works have been, & as his Law and Doctrine have, which they therein kept or broke, as alſo the Promiſes and Threatnings therein. As alſo many things in the ſpirits (and bodily actings too) of men have been here hid, as alſo much of the reaſon of Gods dealings here; and he hath promiſed open rewards, therefore it follows that it is neceſſary that there be a reſurrection and reviving both of good and bad from the dead, and the bringing them to a publike, viſible, open and manifeſt Judgement; ſo as God and Chriſt may be openly and

manifeſtly

manifeſtly glorified. And the good and bad receive open and manifeſt recompences for their works. So as both the good may be openly honoured and rewarded in the veiw of thoſe that have derided, and reproach'd them, and from and amongſt whom they have ſuffered for and practiced righteouſneſs. And the wicked be openly judged amongſt and by, and puniſhed in the veiw of thoſe over whom they have here gloryed and triumphed, and whom they here falſly judged and condemned. Such the grounds and reaſons for this after-ſtate.

Uſe. The conſideration of which as thus far carried on by us, or rather as ſo to be carried on by Chriſt, may put us upon a more ſerious conſideration of our Mortallity and Death: and ſeeing that our life here is ſo momentany and uncertain, ſo as it is compared in the Scriptures to moſt flitting things, *as a ſhadow, Job.* 8, 9. and 14. 2. *a vapour. Jam.* 4. 14. *a poſt, ſwifter than a poſt. Job.* 9. 25, *or a Weavers ſhuttle. Job.* 7. 6. and the like (as ſome of the heathen have compared them to a ſhadow, or ſmoke, or a dream, or the dream of a ſhadow, and man himſelf to an image or ſhadow) and ſo we know not how ſoon we may be at that after-part; therefore to be more ſerious, paſſing the time of our preſent ſojourning in the fear of God, 1 *Pet.* 1. 17. Remembring our Creator in the daves of our youth, or choiſe, while yet Life and Death are before us, and either of them may be choſen by us. Not to live like (becauſe as to our Bodies, we are mortal and muſt die, as) the Beaſts, or like the Epicures that ſay, *Let us eat and drink, for to morrow we die*; as if there was nothing for us after death either to enjoy or ſuffer, and as if the old Verſe of the Epicures were true, *viz.*

Ede, bibas, ludas, poſt mortem nulla voluptas.
Let us eat, drink and play, for in the Grave
Or after Death, no pleaſure men ſhall have.

σκιᾶς ὄναρ the ſhadow of ſmoke. And σκιᾶς ὄναρ the dream of a ſhadow in Sapp. *and* Pindar.

So making the conſideration of our Death an argument to provoke us to mind and follow after the fading pleaſures and enjoyments only of this fading life: baniſhing the remembrances of God out of our hearts, as thoſe wicked ones in *Job.* 21. 13, 14. and 22. 16, 17. that ſay to God, *Depart from us, we deſire not not the knowledge of thy wayes.* What can the Almighty do for us? But ſeeing there is ſomething after Death good or bad to be reaped by us according to our lives here; it ſhould ſtir us up to live as men endued with principles of underſtanding and reaſon, and

ſo

so capable of knowing and improving those truths concerning us, minding and thinking on him who in creating and making us and all other creatures, preferred us before and above them, and prepared another and a further life for us, beyond what he gave or gives them; that in calling to mind what he hath done for and to us, both in the first *Adam*, and in our own persons, as in and from him, in making us men indued with his image and likeness, and capable of higher happiness than the Beasts of the earth, over which he also gave us dominion: and also, and especially in the second *Adam*, our Lord Jesus, in whom he hath ransomed us from the Death we fell into in the first *Adam*, and bought us into his own merciful and righteous Lordship and dispose, and given us eternal life; a far better portion and happiness than either what we may have in this life and world, or might have had in and from *Adam*; considering also that he hath appointed a Day of Death for us, and after that a Judgment by him that died for us, and rose again, whereof also he hath given assurance * or faith, to all men that he hath raised him from the dead, *Act.* 17.31. we may set our selves to seek him, the knowledge of him and of his will, which we may find in his revelations of them to us by Jesus Christ, that so knowing and yeilding up our selves to him to the obeying and doing his will (wherein we shall be reputed righteous) we may be well, mercifully, and comfortably disposed of by him in the after-state, avoiding and abandoning all those things that might withdraw us from him, and from the obedience of his will, and following after, or yeilding up our selves to what may further us therein. But the further opening and improvement of this Use will better fall in after and upon our consideration of the second point; *viz.*

* πίστιν.

Point 2.

The excellency of the Death and end of the righteous.

That there is a very desirable excellency in the Death of the Righteous, and in his latter end above that of other men, especially of such as are wicked. So as even the wicked that care not to live their life, and to have their beginning and progress, yet understanding it, desire to be like them therein. It is in a manner St. *Bernard*'s observation upon the words; *For*, saith he, *such or so great is the fruit of piety, and such the reward of righteousness, that it cannot but be desired of the wicked and unrighteous*. Bern. in Ps. 91. Ser. 7.

Tantus est pietatis fructus, tanta justitiæ merces ut ne ab ipsis quidem non desiderari queat impiis & injustis.

This doth suppose and imply the second Branch of what we noted in our entrance to discourse of the former Proposition, *viz.*

What the Scriptures mean by the word wicked.

That the Death and end of the righteous, are very different from those of the wicked, &c. of any that are not righteous, which I only distinguish from the wicked, as the Scriptures usually by the wicked understand men, not only ignorant of and out of Christ, unjustified persons, but also evilly affected towards and opposite to Christ, and the truth of God and his grace in the discoveries and teachings of it, so as to act contrary, and in opposition to it against light and knowledge, and that with stubbornness and wilfulness, and often to the endevouring the mischief of the righteous, and suppression of the truth of God. Now that the righteous mans Death and after-end or part, differs from that of the unrighteous and wicked, so as to be far better, we shall make evident through Gods help and assistance in what we shall speak thereof.

1. Positively, as considered in themselves, and then also a little.

2. Comparatively, as comparing them with the sinners and wicked.

1. In speaking positively of them we shall consider.

1. *Who are the Righteous, whose Death and latter end are so commendably excellent, and how they come to be so; or wherein their righteousness standeth?*

2. *What is the Death of the Righteous, that is so desireable?* And

3. *Wherein, or upon what accounts it is desirable.*

4. *What the after-part or latter end of the Righteous, and the desirableness thereof.*

Who be the Righteous.

1. *Who be these righteous ones, and upon what account, or wherein any is so?* To which let us mind

1. That the righteous are denominated from righteousness, so as they are righteous in whom righteousness is found, or they in it, and by whom it is practised. Now righteousness is in it self an exact and perfect straightness or rightness, so as to be without blame, fault or crookedness in every thing or respect, and so its absolutely in God in the first place, and he both Father, Word, and Holy Spirit, is called, *the Just God, or the righteous Lord, Psal.* 119. 137. *Jer.* 12. 1. *Joh.* 17. 27. *Zeph.* 3 5. *Deut.* 32. 4. *yea, the most just or upright, Job.* 34. 17. *Isa.* 26. 7. because righteousness is essential to him, and he and his will the most perfect rule of righteousness; but he liveth and dieth not: nor of him can we understand the words, who is eternal, and without beginning, end, or reward.

2. That

2. That we have to ſpeak of righteous men, and righteouſneſs, as found in or upon man, and ſo we may ſay generally that Righteouſneſs is a conformity in man to the will and minde of God, and they are righteous that are ſo; and ſo are right and ſtraight according to Gods minde. And ſuch is the ſignification of the word here tranſlated, *Righteous*, *Upright*, or *Right*. And ſo ישרים

1. God made man *Jaſhir*, upright, ſuitable to his minde, not crooked or perverſe, bending from him, or faulty before him, *Eccleſ.*7.29. And that was mans primitive, original, created ſtate, called alſo *His likeneſs*, or *ſimilitude*; but according to this righteouſneſs or uprightneſs, there is no man found while here living upright in himſelf, man having found out many inventions, *Eccleſ.* 7. 29. For all have ſinned and ſwerved from that firſt created uprightneſs and integrity, and have failed of the glory of God, *Rom.* 3 23. But God ſtill abides juſt and righteous, though man be fallen from him; and that rightneſs and uprightneſs that he gave or made us in, his acts, doings, ways, words and works are all righteous, and there is no iniquity in him. And

2. He gave a righteous, juſt and holy Law, as a perfect Rule of righteouſneſs: according to which he that ſhould do ſhould live, and enjoy his favor and bleſſing; but he that ſwerves therefrom, and continues not in all things contained therein, is crooked and unjuſt; unrighteous and condemned by it to die, yea accurſed and blaſted of God in his moſt holy and righteous Sentence. But this coming in upon fallen man, and being propoſed to him as a Rule, to meaſure himſelf by, and ſquare his heart and actions after, findes him ſo deſperately crooked and diſtorted by his fall, that it altogether pronounces againſt man and condemns him. And while man would ſet himſelf to conform himſelf to it in heart and way, he is thereby convinced that he is wrong and unrighteous: For by the Law is the knowledge of ſin; yea, ſin taking occaſion by it, it is more awakened and ſtirred up to [illegible] and act forth it ſelf, when it findes the Law its enemy to forbid, reſtrain and curb it, and ſtrives to bear it down before it, or elſe ſecretly to elude it. And ſo man in ſtead of being made juſt and righteous by it, is diſcovered to be more vile and ſinful; yea, occationally is made ſo, as the Apoſtle ſaith, *Rom.* 5. 20. *the Law entred that ſin might abound.* And in Chap.7.5 8,9. The motions or paſſions of ſin that were by the Law, wrought in our members to bring forth fruit unto Death: *And ſin taking occaſion*

casion by the Commandment, wrought in me (saith he) *all manner of concupiscence*, or all lusting or coveting. So that according to that Rule we are all pronounced unrighteous: *There is none righteous, no not one*, Rom. 3.10. *None that doth good, no not one*, ver. 12. *All gone out of the way, all together become unprofitable, every mouth stopped, and all the world guilty before God*, vers. 13. 19. What ever conceits men may have of themselves, or one of another, yet by the deeds of the Law no flesh living is, or shall be justified in the sight of God, *ver.* 20. As many as are of the works of the Law, and claim life and righteousness, the promises and blessing to themselves that way, are all deceived, and are under the Curse: the Law saying, *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them*, Gal. 3.18. And there is not a man found living here upon earth that doth so continue in all things to do them. *Not a just man upon earth that doth good, and sinneth not*, Eccles. 7.20. The whole first *Adam*, our natural Root, with all of us, even all the natural branches naturally springing out of him, being all rotten and corrupt, crooked and perverse, bowed down from God to the creature, and from loving one another, to love our selves with a perverse love: but neither God nor our selves, nor one another as we ought, and in a way, manner, and measure conformable to his will. And all our blossoms or what proceeds from us, goes up as dust: all our thoughts, words and works corrupt and abominable, filthy and stinking, *Psal.* 14. 1,2,3. *Rom.* 3. 10, 11, to 19. Such the unrighteousness and unrightness of mankinde, and notwithstanding all the Law can do to rectifie and mend us, the Law could not make us just, the flesh in us prevailing against it; and multiplying sin by occasion of it, *Rom.* 8.3. with 7.8. What then be these righteous or upright ones, whose death *Balaam* would die, and whose latter end he would have like his? What, shall we take them to be Angels! No sure. They die not, those especially that be righteous, holy and good; and for the damned ones, they are far from being righteous or upright. No, we must finde them in the nature of men, and amongst men: To which purpose

3. God still being righteous, holy and good, and his Eternal Word and Almighty Spirit, by whom he made and gave being to all things, abiding still just and upright, and eternally so, (pitying fallen miserable man, being under the Sentence of a most dreadful Death, by none to be desired, for his unrightness; and de-

deviſing how to deliver him therefrom) created a new thing in the earth, ſuch as was not found in all his firſt Creation; a new Root of Righteouſneſs and Plant of Renown, a Righteous Seed out of the ſinning woman, by a wonderful and moſt glorious way, even by ordaining and in due time ſending forth his own Eternal Word, his onely begotten Son made of a woman: and ſo taking the ſeed of the woman, the nature of a man, into a perfect, entire, and perſonal union with himſelf, did ſo ſanctifie that Branch of mans nature in the conception of it, and uniting it with himſelf, that therein (and ſo in him as become man, *Immanuel*, God with us) there was no ſtain or pollution of ſin. *He knew no ſin.* 2 *Cor.* 5. 21. *nor did he any ſin, nor was any guile found in his mouth*, 1 *Pet.* 2. 22. Him he made to be his Lamb for taking away the ſin of the world; a ſpotleſs Lamb and without blemiſh before him in heart and life, doing ever and in all things what pleaſed his Father, to his utmoſt content and ſatisfaction, *Joh.* 8. 29. 1 *Pet.* 1. 19. *Math.* 3. 17. *Iſa.* 42. 1. He only of all men, or perſons partaking of the humane nature, was and is the holy and juſt One, *Act.* 3. 14. and 7. 52. Jeſus Chriſt the Righteous, 1 *Joh.* 2. 1. and he was juſt and righteous according to the Law which he was made under, and was ſubject to (*Gal.* 4. 4.) for our ſakes, never breaking it, or doing any thing ſhort of what was required of man in it. So as that God teſtifies of him once, and again, that he was well pleaſed in, or with him, *Math.* 17. 5. for he delighted to do his will, his Law was in his heart, his ear he opened, and he was not rebellious nor turned back, *Pſal.* 40. 7, 8, 9. *Iſa.* 50. 5, 6. *Heb.* 10. 7. and indeed in reſpect of his perfect obedience to God, and conformity to his Law, he was juſtified thereby, and ought to have lived and to be bleſſed; but yet though he had done ſo, and thoſe things were due to him, God his Father willing him to lay down all that life and bleſſing, and take upon himſelf (as our nature and Law, ſo now) alſo our ſin and curſe, and notwithſtanding life and bleſſing was his due, to die for us and be made a curſe; he willingly for our ſake did ſo, and ſo he ſuffered, the juſt for the unjuſt, and died for the ungodly, that he might bring us unto God, *Rom.* 5. 6. and 1 *Pet.* 3. 18. it happened to him, the righteous One, according to the work and deſert of us wicked and ungodly ones, that it might happen to us ungodly ones according to the work of him the juſt and righteous One; for he

that

that knew no ſin was made ſin for us, that we might be made the righteouſneſs of God in him, and he hath redemed us from the curſe of the law, being made a curſe for us, that ſo the bleſſing of *Abraham* for (or concerning or unto) the Gentiles might be in Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith, that is, that he might be made the righteouſneſs of God to us, and we might be made righteous by and in him, and inherit the life and bleſſing promiſed by the law to the righteous; and ſo the righteouſneſs of the law be fulfilled in us, *walking not after the flesh, but after the Spirit given us in and through him*, Gal. 3: 13. 14. 2 Cor. 5. 21. and 1 Cor. 1. 30. Rom. 8. 4. So that this righteous One having dyed for all, and therein given himſelf a ranſome for all from under that ſin and ſentence of death upon all, there is now in and by him wrought for us a compleat righteouſneſs even the righteouſneſs of God through the faith of him (he ſaith not the faith in him, but of him, the Goſpel) unto (or for) all (even for all men, for the free gift is for or unto all men, for the juſtification of life) and upon all that believe, *Rom.* 3. 22. and 5. 18.

εἰς πάντας ἀνθρώπους.

So then here we have found a righteous man, a perfectly righteous and upright One, in whom no crookedneſs or guile in the leaſt; and that not only in himſelf, and for himſelf, but for us too; as a root and fountain of them, and of all life and bleſſing for all other men, for his name is called *The Lord our Righteouſneſs*. Jer. 23. 6. 1 Cor. 1. 30. But no man I think would wiſh to die ſuch a death as he dyed, ſo as to be a curſe in dying: nor it cannot be underſtood of him as to that clauſe, the word *Righteous* or *Upright* being of the plural number alſo, and including more: though as to the *latter end* or *reward* rendred in the ſingular number, *like his*, it may be meant of him, as to the infinite portion of life and happineſs he hath received in the nature of man for us upon the account of his Death and ſufferings; or it may ſignifie *like the latter end*, or *after-part* of him, that is, *Iſrael*, or any one of them righteous or right ones, whom we muſt find alſo plurally. That we may make our Doctrine come up to the language of the Text, and ſo find that there are other perſons, diverſe, or many perſons righteous, and ſo there are, but all in him the righteous and juſt One, the righteouſneſs of God for us, and root of righteouſneſs to us; And ſo we find, *that by the obedience of one, many ſhall be made righteous*, Rom. 5. 19. And I ſay unto you, *Many righteous men and Prophets have deſired to ſee the things ye ſee*, &c. Matth.

Math. 13. 17. To shew how this comes about, and wherein they are righteous, observe

4. That God having provided such a righteousness as his Son, and that in his Son for us, even for the justification and salvation of us sinful men in general; now it is his will that we close with, come to, and believe in the name of this his Son, the righteous One, seeking in him, and in the faith of him (as evidenced and made known to us) remission of all our sins, justification and acceptation of our persons, the holy Spirit of God, and his heavenly gifts, and blessings, wisedome, righteousness, holiness, redemption, and in a word all things pertaining to life and godliness. To which purpose he declares and proclaimes him to men in the Gospel; teaches the knowledge of him, and therein draws to him, so as every one that hears and learns of him (the Father) comes to him, and believes in him, 1. *Joh.* 3. 23. *Joh.* 6. 29. *This is the work of God that ye believe on him whom he hath sent.* And *this is his commandement that ye believe on the name of his Son Jesus Christ, and love one another.* Therefore also he calls, *Behold my servant whom I uphold, mine Elect in whom my soul delighteth, I have put my holy Spirit upon him, and he shall bring forth judgment to the Gentiles*, Isa. 42. 1. And *this is my well-beloved Son, hear ye him*, Math. 3. 17. and 17. 5. And Christ also calls us to himself: *Come unto me all ye that are weary and heavy laden, and I will give you rest: and if any man thirst let him come unto me and drink: He that believeth on me, as the Scriptures have said, out of his belly shall flow rivers of living waters*, *Math.* 11. 28. *Joh.* 7. 37, 38. and many the like. In which he inclusively promises the gift of righteousness, that he will make such righteous with God, there being no rest or satisfaction to any without that. Now then all they that by the gracious call of God and Christ are overcome or prevailed with to come to him, look to and believe in him (upon the account of what he hath done and suffered for them in himself, and of the fulness of that provision made ready in him, and his readiness and faithfulness, as he hath also promised, to communicate it to them, and in a word, through the grace discovered in the call to them,) to them Christ is made righteousness, and they are justified and acquitted of their sins in him, and accepted as righteous persons, and Christ also is faithfull to wash, sanctifie and frame them to his minde, leading them from all their Idols, former evils and abominations, unto God

ὁ Σωτὴς ἡμῶν δικαιοσύνη ὢν μετέκεται ἀπὸ τῶν δικαίων. *Our Saviour being righteousness itself, is partook of by the righteous* Orig. in Cels. lib. 6

in

in himſelf, to behold his glory and glorious grace, love him, depend on him, yeild up to him, to worſhip, ſerve and obey him, and to love one another, and to ſeek the good of all to their capacities, and ſo to write his law in them: theſe I ſay, as looked upon in Chriſt, (in whom and for whoſe ſake they are accepted, even in his ſpotleſs and perfect righteouſneſs,) are righteous in the ſight of God; and doers of righteouſneſs, in as much as they are led by and follow the Spirit of God, who makes it his buſineſs to glorifie Chriſt to them, and lead them into him and after him; and ſo to confirm them in him, and conform them to him. In a word, they are righteous that are in Chriſt Jeſus, *and walk not after the fleſh but after the Spirit*, *Rom.* 8. 1. that are the Iſrael of God, the Circumciſion, cut off from all hope and confidence in themſelves, their fleſhly birth, breeding, wiſdom, righteouſneſs or conceits of holineſs, as ſeeing an emptineſs and inſufficiency in them all, and as ſeeing an excellency in the knowledge of Chriſt, and of the grace of God in and through him, and ſo they come off from all carnal, Moſaical, or much more, deviſed worſhips (and much more as to ſeeking life or putting righteouſneſs, life, or holineſs in them) to worſhip God in the Spirit, rejoyce in Chriſt Jeſus, and have no confidence in the fleſh; in which their being made in Chriſt, and brought to have their dependance upon and rejoycing in him, they are of the ſeed of *Abraham* and heires according to promiſe, ſuch as *Iſaac* was, and not as *Iſhmael* who was born after the fleſh; as thoſe be that truſt they are Chriſts becauſe of their fleſhly birth, or indeavours or priviledges: that from ſuch things conjecture and hope they are of thoſe that Chriſt dyed for, and are the children of God. And yet as *Iſaac* alſo had two ſons *Jacob* and *Eſau*, the one a ſimple-hearted man, the other a cunning hunter that ſold his birthright for a meſs of pottage: ſo of thoſe that come to God by Jeſus Chriſt, and rejoyce in his goodneſs and graciouſneſs to ſinners, there are ſome that abuſe this grace and turn it into wantonneſs, ſaying, *Let us do evil that good may come thereof*; ſin that grace may abound; or becauſe we are not under law but under grace; and ſo in ſome eager purſuit of ſome worldly luſt, honour, riches, or fleſhly luſt after wine, women, &c. ſell their birthright in the Goſpel. Theſe as *Eſau* are rejected too (as well as thoſe that are of works like *Iſhmael*) and are not righteous, though they may be ſons of the Church, and, in a ſort, of God, as to repute. But

thoſe

thoſe that being brought into Chriſt, baptiſed into his name; and made the Sons of God by faith in him, do alſo mind the grace of God, and ſo effectually receive it as to be made ſimple and upright hearted unto him thereby, obeying their Father and Mother, God and his Grace, or the *Jeruſalem* above, the Mother of us all; *Gal.* 4. 26. and ſo walk after the teachings of his grace (which is the ſame with walking after the Spirit, it being the holy Spirit that breaths therein and teaches us) that denying all ungodlineſs and worldly luſts we ſhould live ſoberly, righteouſly and godlily in this preſent world, (not with the *Edomites* embracing this preſent world, but with *Jacob*) looking after (the bleſſing, the inheritance promiſed in Chriſt Jeſus, and ſo) the bleſſed hope, even the appearance of the glory of the great God and our Saviour Jeſus Chriſt, *who gave himſelf for us*, &c. *Tit.* 2. 11, 12, 13, 14. [illegible] theſe are *Iſraelites* indeed, the upright and the bleſſed Seed, being righteous (as by all hereabout ſaid may be ſeen) in a double reſpect.

1. In regard of Chriſt as their righteouſneſs put on by them and made of God righteouſneſs to them, *Gal.* 3. 26, 27. 2 *Cor.* 1. 30. *Eph.* 1. 6. *and abiding in him are preſented without rebuke and blame, as in him in the ſight of God*, *Col.* 1. 21, 22, 23. *In what reſpect the godly are ſaid to be righteous.*

2. In regard of their being in a meaſure by and through Chriſt conformed to him, and made righteous in their way and demeanour, doing thoſe things that are right and good in the ſight of God and our Saviour, the imperfections and defects wherein are taken away and covered in and by him believed on, and that that is of his Spirit and ſpiritual operation in them, made acceptable through him, 1 *Joh.* 2. 29. and 3. 21, 22. 1 *Pet.* 2. 5. And in this latter conſideration, they are right or upright, as the word in the Text ſignifies, in and through Chriſt.

1. In that they diſclaim and renounce themſelves and all things of themſelves, their own works, worthineſs and righteouſneſs, and only believe in, cloſe with, and have their life and rejoycing in Chriſt Jeſus; living not by or upon their own works, but by faith; even by the Faith or Doctrine of the Son of God believed and minded, and the grace therein teſtified, in that he loved them, and gave himſelf for them, *Gal.* 2. 20. which who ſo ſlight, and are lifted up above, as thinking it too ſimple and mean a ground for their hope, their hearts are not upright in

him, *Heb.* 2. 4. they that are seeking something else besides and above the vision of him that shall come, and will come, and will not tarry (that is, of Christ Jesus and the grace in him) their Souls are not upright in Christ; *For the upright love him*, (*Cant.* 1. 4.) and so content themselves there, and keep them only and singly for all things to him; as believing that in him they are compleat, and have all things freely given them in and with him, both pertaining to life and godliness, and so wisdom, righteousness, holiness and redemption (as was said before) yea eternal life; yea, the promises both of this life, and of that to come, so as that in the knowledge, believing, and understanding of him and the grace in him, they shall have all things administred to them, *Col.* 2. 9, 10. 1 *Tim.* 4. 8. 2 *Pet.* 1. 3, 4. *Rom.* 8. 32. and so they abide in him, in the belief of his grace and obedience to his Counsels and Instructions, looking to and depending upon him and God, in and through him for all things. And herein

2. They deny all ungodliness, all evil, unbeseeming and hard thoughts of God, Atheism, Idolatry, or Idolatrous conceptions directing them to seek for life, righteousness, safety and satisfaction in something out of him: or of some other power than of God in him; as judging some insufficiency or want of graciousness in him, with all prophane neglects of him, his way, worship, and service, so as that though evil thoughts, temptations and motions may be suggested to them by Satan, or spring up in them through their corruption, as if there were no God, or as if he loved them not, or cared not for them, because he afflicts and tryes them. Or as if he minded not mens wayes or walkings, because he prospers the wicked and afflicts the righteous: or as if his testimonies were not true, or it were in vain to worship and call upon him, *&c.* yet through the grace of God, and his testimony (the faith of Jesus) kept to, *they reject these and deny them, and do not yield up themselves to them to be carried away by them*, *Psal.* 73. 1, 2, 3. 13, 14, 15, 16.

3. Knowing him to be Lord, and to have the dispose of all things in heaven and earth, and that the promises of this life that is, and of that to come, are in him all *Yea* and *Amen*, affirmed and confirmed for, and with those that cleave to him, and that he is wise in heart, and holy in way, loving, faithful, and merciful to all (as is evident to them in what they believe he hath already

ready done in his Death and Sufferings for all) eſpecially to them that wait upon him: being the Saviour of all men, and eſpecially of them that believe; they in the light direction and ſtrength of this grace, do alſo deny worldly luſts, luſts of covetouſneſs after more and greater honours, preferments, riches, pleaſures and delights to the fleſh, or whatever elſe the world hath in it, and propoſes to us to allure and draw us from him. Knowing alſo and believing that in fearing God and cleaving to Chriſt in the conduct of his Word and Spirit, *they ſhall want nothing that is good for them. Pſal.* 23. and 34. 9, 10. and 84. 11. *Mat.* 6. 33. but ſhall have all their needs ſupplyed, and a better portion here (though in leſs) having his love and favour with it, than thoſe that have far more without them, *Pſal.* 37. 16. *Prov.* 15. 16. and 16. 8. So that though diſcontentedneſs with their lot and portion here, ſometimes ariſes in them, and luſtings and covetings after more aſſail them, yet they war againſt them, and in minding and taking heed to the viſion or teſtimony of Chriſt, deny them, *Pſal.* 73. 22, 23, 24.

4. And knowing and beleiving that all their approach to and acceptance with God is only in and upon the account of Chriſt Jeſus; and that they in themſelves are every where imperfect, yea of themſelves as of themſelves to have no ſufficiency to any good thing, nor any thing truly good, pleaſing and acceptable to God dwelling in them; they are ſober in the thoughts of themſelves, not thinking of themſelves above what is meet, as if for their own berterneſs or goodneſs, they were more favoured of God, or were able of themſelves as of themſelves to do or perform any thing pleaſing to God, or profitable to themſelves or others, or able to find out the things of God and Chriſt otherwiſe, and further than by his holy Spirit in his teſtimony he gives them underſtanding and diſcerning of them; or were worthy to have them revealed to them, rather than others: and ſo exerciſe not themſelves in things too high for them, *Rom.* 12. 3, 4. 2 *Cor.* 3. 5. *Rom.* 7. 14. *Pſal.* 131. 1, 2. and ſo are ſober. And though proud, aſpiring, high conceited thoughts of themſelves, and their parts, gifts, attainments, abilities, doings and worthineſs may be darted into them by Satan, or ſpring up in them from their own corruption; yet through their cleaving to this grace of God in Chriſt they are helped to repel them, or humble themſelves before God for them, on diſcovery of them. *Mat.* 18. 1, 2, 3. 2 *Chron.* 32. 25, 26. *Coll.* 3. 12. *Eph.* 4. 2.

5. Yea, and in considering the same things of their unworthiness, and their being all that they are by the grace of God, &c. they are also moderated and made sober in their desires of, pursuits after, and use and enjoyment of the things of this life, not judging themselves worthy of great things by way of riches, honours, apparels, buildings, &c. yea in the belief of the only fulness in Christ, seeing the vanity of this world, and their portion being in Christ, and laid up with him in heaven; and that their life is in him, and in what they have there, they are not transported with their enjoyments of any great or good things of this life; nor give up themselves to pride or vaunt themselves of and in them, or fill themselves to excess with them: but are sober in all things; so as repelling by the grace of God the contrary motions and risings of corruptions: or repenting and humbling themselves for them, if at any time overtaken with them, *Heb.* 11. 13, 14, 15, 16.

6. In the view of the same grace in Christ, and the righteousness of God towards us in and through Christ, and his love of righteousness testified in all he hath done in Christ for us, and his hatred of unrighteousness there also manifested, they are led and framed to a righteous demeanor toward others; so as beholding all things ordered of God in Christ, whose wisdom, goodness, and holiness is so brightly displayed in the Gospel; they are led to submit to his orders, and so to those he sets over them for his sake, as Kings, Magistrates, Rulers, Governours, Fathers, Mothers, Masters, &c. or in any place of superiority, not withholding from them that honour, subjection, duty, love, and obedience he requires of them toward them; whether they be good or froward; knowing and minding that they be well and wisely, and holily ordered of God over them, and for good by way of protection, maintenance, encouragement; or tryal or exercise of their faith and obedience to God. As also, beholding those that are their inferiors, and any way committed to their care, or to be walked before, as such as are to be helped in the way to life, to take such care of them, and to act forth and exercise such righteousness toward them as becomes our places and stations, and so to wrong or injury none in word or deed, as to their honour, life, chastity and purity, estate, name, or otherwise; loving to all, especially their Brethren in Christ; content with their own portion, knowing that their portion in Christ and God

is

is exceeding good, and that in walking with and depending on him, he will in all things do what is beſt for them, by the help of Gods grace, repelling all contrary motions and temptations.

7. Yea, the view of his love and grace towards them and all men, principles and inſtructs them to be loving and charitable to all men: and ſo righteous in giving forth or miniſtring to them of thoſe things, ſpiritual or temporal, that are depoſited or betruſted with them, for them and their good, according to their needs and wants, and their own furnitures and capacities for extending relief and help to them, by inſtruction, counſels, comfort, outward ſupplies, in giving to relieve their poverty, exerciſing their skill for healing and helpfulneſs in ſickneſſes, ſores, *&c.* and ſome obſerve that the word *righteouſneſs* is put ſometimes for alms or charity, as in *Pſal.* 112. 9. with 2 *Cor.* 9. 9. So the righteous man is ſometime deſcribed to be a merciful man, and the merciful man joyned with the mention of the righteous or upright, as *Pſal.* 37. 26. *The righteous is ever merciful and lendeth, his ſeed is in the bleſſing*, and in *Iſa.* 57. 1. *The righteous periſheth and no man layes it to heart, and merciful men* (or men of kindneſs) *are taken away, none conſidering that they are taken from the evil.* And indeed, it is but right and juſt, that as we have all our life and hope of happineſs in and from the mercy of the Lord to us, ſo we again ſhould put on the bowels of mercies and kindneſs, and be full thereof to others; and that as God doth in and by Chriſt give us talents of outward or inward bleſſings for the good of others; ſo that we ſhould not withhold good from the owners thereof, or thoſe for whoſe good we are betruſted with it, *Prov.* 3. 28, 29. *Luc.* 6. 36. and 16. 9. 11, 12. *Col.* 3. 12. *Eph.* 5. 1, 2.

8. In a word, this grace of God in Chriſt believed and lived upon leads and inſtructs the ſoul; and the righteous and upright are anſwerably, in their being led by it, framed and helped to acknowledge God in and through Jeſus Chriſt in all things, ſo as in all their ſtraights, needs, and afflictions to have to do with him, hoping in his mercy, and believing his promiſes, to make their requeſts and addreſſes to him in Chriſt Jeſus for ſuch ſupplies of grace and mercy, for help in the things of this life, or for help againſt the enemies of their ſouls, as to things pertaining to the life to come, or for ſupplying with what is requiſite to promote their faith in Chriſt or ſervice of God, as alſo in ſuch ſtraits and tryals, eying them as ordered of God

God in wiſdom, faithfulneſs and righteouſneſs, to ſubmit to him therein; and juſtifie or glorifie him in them: in all ſervices and ſufferings to lean upon him and truſt in him and his ſtrength and righteouſneſs: and in all benefits and mercies received, whether for this life or that to come, to give thanks to him by Jeſus Chriſt, yeilding up themſelves more readily, chearfully and perfectly to be his, and to ſerve and glorifie him in word and converſation, ſo in all things exerciſing themſelves to Godlineſs, in the hope of eternal life, which God who cannot lie, promiſed from before the ancient times, and the promiſe whereof he hath confirmed both by his Oath and by the blood of his only begotten Son, through whom, and whoſe mediation he may, and is led to, look for it and confidently expect it at his bleſſed appearing, *Tit.* 2. 12, 13. 1 *Pet.* 1. 13, 17. *Eph.* 5. 20. *Coll.* 3. 17. *Philip.* 4. 5, 6, 7. *Heb.* 13. 15. *Prov.* 3. 4, 5, 6. *Tit.* 1. 2. *Heb.* 6. 13, 17, 18. and 9, 15. *Phil.* 3. 20. 21.

9. And laſtly upon ſight of ſhortneſs in theſe things, or any of them, or any other matter that the grace of God inſtructs and leads to, to groan under it, and ſeek to God through Chriſt for his further increaſe of grace in it, and conformity to God and his will thereby, and in ſight of aberrations and ſwarvings from the ways of God and his grace, to ſeek diligently for pardon and healing in the blood of Jeſus: and that the heart and ſoul may be turned in to Gods teſtimonies; waiting upon God in his word and ordinances; and ſo cleanſing the heart and waſhing the hands in innocency, not approving themſelves in any wickedneſs and way of iniquity, *Prov.* 28. 13. 1. *Joh.* 1. 7, 8, 9. and 2, 1, 2. *Pſal.* 119. 59, 60. and 73. 13. 2 *Cor.* 7. 1. And they that ſo believe in Chriſt and walk after the Spirit of God, are indeed upright men and righteous ones, and ſuch as *Balaam* wiſht he might be like in his *Death* and *latter end*.

2. *What is meant by the Death of the Righteous here.*

A proper Death of the righteous.

1. There is a Death of the righteous, that is ſo properly their Death, as it is not common to any elſe with them, and its a Death properly of their ſoul too, and poſſibly *Balaam* might mean here of that: though if he did, he took not the courſe to obtain it; but only reſted in the deſire, and wiſh of it, and that is a Death unto ſin, and ſelf, and world, through the knowledge of God and our Lord Jeſus Chriſt, of which the Apoſtle ſpeakes in 1. *Pet.* 2. 24. Mentioning it as

1. *A Death unto sin*, as we translate or read it, Christ himself bare our sins in his own body on the tree: that we being dead to sin may live to righteousness. *Wicked men are dead in sin, and the righteous die to sin.* Thence in *Rom.* 6. 2. *How shall wee that are dead to sin live any longer therein?* And, *reckon your selves dead indeed unto sin but alive unto God through Jesus Christ our Lord*, *ver.* 11. And this is effected by the discoveries of the grace of God in Christ towards the soul, and the abundance of the grace brought unto it in him, causing the soul so to love God and like the injoyment of his love and favour (and so the ways leading to it and in which it is to be perfected and maintained) as therefore to abandon and hate every false way, every way of iniquity and sin, either as to judgment or conversation, as in *Psal.* 119. 104. and 97. 10, 11. so as to be as dead to the allurements and inticements thereof, and lively, apt and ready to the Lord and his service, and so to every good way and work for his sake. Eph. 2 1, 5.

2. A Death to self, as ceasing, through the same grace discerned, to have, or look to have, its rejoycing from its self; its hope, confidence, or spiritual life in and from its own fleshly excellencies or priviledges, *that is sometime in the state of ignorance of Christ it hath, finding the life of its owne hand*, as is said *Isa.* 57. 10. This is that the Apostle saith, *Gal.* 2. 29. 20. *I through the Law am dead to the Law that I might live to God, I am crucifyed with Christ, yet I live, yet not I but Christ that liveth in me*, &c. And *Philip.* 3. 3. *We rejoyce in Christ Jesus, and have no confidence in the flesh.* When for the excellency of the knowledge of Christ Jesus, the soul parts with, and yeilds up that confidence and rejoycing it had in its owne works, frames, righteousness after the Law, or in any thing of the flesh, as seeing an emptiness and insufficiency therein, and lives upon Christ and the fulness in him. And herein is a Death to the Law also.

3. A Death to the world, when through the perception of the same grace and hope of glory, and reception of the same; it is taken off from having its glorying or rejoycing in the Worlds injoyments, love, favour, fellowship, friendship, riches, honours, approbation, principles and rudiments; as also from all indeavours with purpose of heart thereafter, contenting it self with the approbation, love, and fellowship of God in Christ, and with his care, provision and protection, *being as a crucified thing or person to the world through the cross*, *Gal.* 6. 14. 1 *Cor.* 15. 31. And

31. And this Death in each of these branches is a desireable Death, though not to the flesh and carnal minde, yet to the illuminated understanding, as *Balaams* was, or might be at this time when he saw the visions of the Almighty and had his eyes open; for this Death leads to a Divine and heavenly life to and in God and Christ, and in the faith of his grace and love; whence also the stable peace, safety and satisfaction of the soul springs up, it is kept in perfect peace, stayd upon the Lord, delighted in and satisfied with him, for the great disturbances and dangers of the soul are from its love of and living to sin; its love of and living in, or desiring to have its life and peace and comfort in its self, and in the injoyments of the world, for all these things being either full of mutability and vanity in themselves, as the life of a mans own hands, or his fleshly self-righteousness and the things of the world: or else being directly opposed by the law of God and the discoveries of wrath and curse thereagainst as in all ways of sin, the soule can there have no setledness or peace. But now being dead in its affections to and dependences on such things, and having the heart set upon and confiding in Christ, and God in Christ, it is established and fixed so as not to be moved, *and lives because Christ lives*, *Joh.* 14. 20. *Who cannot cease to live, and who lives to obtain life for and maintaine life in the soul*, *Psal.* 112. 6, 7, 8. And this living in and to the Lord, here leads assuredly to the injoyment of eternal life for ever, a most blessed and desirable state, but yet

Hic verum est illud Euripides [illegible] *To* [illegible] *is to dy, and to dy is to live in these things.*

2. Though this would stand well enough with the words, and possibly might be in *Balaams* sense, yet its most usually otherwise understood, and there is more certainty, or probability at least, that he rather desired to die as the righteous in respect of his departing hence by bodily Death, and so we carryed it all along in the former proposition, and cannot exclude, but must include it here, as being that which, without peradventure, *Balaam* and many a wicked man hath desired and yet do: nor may the *Hebrew* word that signifies my soul (*let my soul die the Death of the righteous*,) inforce us to understand it in the former sense, at least not in that only, for both the word (*Soul*) is diversly used in the Scripture, and oftentimes is put for the person indued with a soul, as when its said *Gen.* 2. 7. *man became a living soul*, its all one as a living man or person. And so its evidently meant, when its said: *So many souls came out of the loines of Jacob*, as in *Gen.* 46. 15, 18.

The Death of the righteous as to the natural Death, better then that of the unrighteous.

65, 18, 22. and 12. 5. *Exod.* 1. 5. and 12, 4. and many other places, yea sometimes its used to signify the body, as a dead soule, according to the *Hebrew* reading is used to signify a dead body, in *Levit.* 19. 28. *Numb.* 5. 2. and so its rightly enough read here. *Let me die*, &c. But then

3. *Wherein is the death of the righteous in this sense Desirable that any wicked man should desire to die it?* Surely *Wherein its better, negatively answered.*

1. Not as to the outside, the sensible part of it, as to the way of the separation of soule and body, and what is sustained by them therein, for the Scriptures imply that the Death of the wicked is more desirable in that respect then the Death of the righteous. And therefore we find a good man envious at the wicked upon that account, *because they have no bands in their Death, nor are in plagues as other men*, *Psal.* 73. 3, 4. And at the best all things happen alike to all, *Eccles.* 9. 12. so that it befalleth to them that feare God, as to them that feare him not, sometimes God gives them that feare him a quiet, peaceable and easie death, as he did to *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, and many others. And so it often befals evil men too, and sometimes the one and the other die with much pain and bitternes, but more often the Death of the righteous is in this respect les desirable and chusable then other men, because God judging them here for their sins, that they may not perish hereafter with the world. Either

1. Lays his hand often more heavily upon them here, filling them with paines, aches, *yea the multitude of their bones with strong paines*, *Job.* 33. 16, 17, 18. as *Lazarus*, *Luk.* 16. 21, 22. Yea sometimes with pestilence, famine, and the like, as many of those that fell in the wilderness, or rather those in the seige of *Jerusalem*, in which there were some righteous judged with the wicked, as is implyed, *Ezek.* 21. 3, 4. Yea some Interpreters think those mentioned as *fallen asleep* in 1 *Cor.* 11. 29, 30. dyed of the pestilence.

2. But more especially he often gives them into the hand of sinners to whip, and scourge them by bodily and bloody persecutions, so as they dy greivous deaths in the sight of men, being put to sorrow, shame, reproach and manifold abuses: as may be seen in the Lord himself, who was taken with the wicked hands of the Jewes, crucified and slain, after many scornes and scourges, and abusive carriages towards him, so as with reproach to break his heart, *Psal.* 69. 20. besides the hiding of Gods face from

him, and many bitter agonies in his ſoule for our ſins ſake, in which God ſometimes for tryal and exerciſe of his ſervants faith and patience, and for correction for their ſins, may conform ſome of his ſervants to him; as alſo is ſeen in what befel diverſe of the Saints of God put to cruel ſufferings by blood-thirſty men, as both the Hiſtories of the Scriptures and of the primitive times of the Churches after the Apoſtles teſtify: To this purpoſe is what we read, *Heb.* 11. 35, 36, 37. Others were tortured not accepting deliverance; others had tryals of cruel mockings and ſcourgings, yea of bonds and impriſonments, (in which alſo we find by reading that many Martyrs have dyed) they were ſlaine with the ſword, they wandred about in ſheep-skins and goats-skins, being deſtitute, tormented, and afflicted. Many ſuch perſons, good and upright men both in the primitive and later perſecutions ſuffered ſuch things, they were ſtoned, they were ſawn aſunder, they were tempted, (or as ſome read it, were burnt with hot irons) ſome dyed in the waters, ſome in the fire, ſome rofted on grid-irons, ſome pulled in pieces, devoured by wild-beaſts, and ſuſtained any cruelty the wit or malice of men and Devils could deviſe. *Daniel* propheſied alſo, *that many ſuch ſhould fall* (that is die or be ſlain) *by the ſword, and by flame, and by captivity, and by ſpoile*, *Dan.* 11. 33. And ſurely theſe are in themſelves no deſireable ways of dying, nor the thing *Balaam* wiſhed for or deſired. Men generally both good and bad, deſire rather, if God ſee it good, to die eaſier Deaths, and indeed the wicked do ordinarily die as the righteous, or better in this reſpect, ſome of them too die by the ſword, ſome by famine, ſome by flame, ſome by peſtilence, ſome by the halter or gibbet, &c. and multitudes of them of a natural and quiet Death; even as alſo many of the righteous do, ſo that this could not be the meaning of *Balaam*, nor doth the preciouſneſs of the Death of the righteous ſtand therein. But

Affirmatively. 2. In that which is leſs viſible, that that appeares in the ſight of God, as is ſaid *Pſal.* 116. 15. *Precious in the ſight of the Lord is the Death of his Saints*, *Pſal.* 72. 14. And ſo as to the ſoul in his dying or departing this life, its leaving the body, and ceaſing therein to reſide and live, and give life to it, and that is it that *Balaam* reſpected. Not that his body ſimply might die as the righteous mens bodies, but that his ſoul might die or depart this life or body, ſo as the righteous or upright ones. And that is deſireable both in reſpect of

1. The

1. The ſtate of the ſoul, and ſo of the perſon in dying or in Death.
2. The advantages accrewing to them by their Death.

1. The death of the righteous, or the dying of their ſoul, as it ſignifieth its departing this life or body, is very excellent and precious in regard of their ſtate in their death or dying. For

1. They die in the Lord, the Lord Jeſus Chriſt *who is Lord of all*, *Rev.* 14. 13. *Act.* 10. 36. and ſo they are ſaid to die, becauſe

1. In the faith of him, as it is ſaid of the Patriaks, *all theſe dyed in the faith*, *Heb.* 11. 13. and alſo becauſe

2. Incloſed in and compaſſed about, as it were, with the vertues of his death, ſacrifice, and mediation, which gives infinite ſafety and ſecurity againſt what might harm, and powerful title to what he hath thereby purchaſed, and obtained.

3 In his favour alſo, *beloved of him as he was of his Father*, as he ſaith himſelf in *Joh.* 15. 9. And

4. In him as united with, ſtanding and abiding in him, *as a Root in the ſoyl*, *Col.* 2. 6, 7. or as *a Branch in the vine Joh.* 15. 1, 14. or as *a Member in the body*, 2 *Cor.* 12. 27. and ſo intereſted in the fatneſs of the ſoyl or ſtock, the good things that are Chriſts; and ſo in all the ſafety, honour and welfare of the Head. And by vertue hereof

2. They die in a ſtate of choice and peculiar favour with God, (Chriſt in whom they are, being his beloved one, owned, accepted and juſtified) however otherwiſe accuſed and condemned here of men; and this is ſignifyed by the white robes to be given them, *Rev.* 6. 11. whether they die a natural death, and quietly in their beds, or a violent, ſharp or ſhameful death, all is one, dying in Chriſt they die in Gods love and favour even as he did. Thence it was the great deſire of the Apoſtle *Paul* to win Chriſt and be found in him, *Philip.* 3 8, 9. knowing that otherwiſe it could not be well with him, but in him he ſhould be found of God in peace, and without blame before him, 2 *Cor.* 5. 9. 2 *Pet.* 3. 14, 15. *Coll.* 1. 22, 23.

3. They die in Covenant with God, *for Chriſt is given for a Covenant to the people*, *an everlaſting Covenant*, *ordered in all things and ſure*, *Iſa.* 42. 6, 7. and 49. 8. and 55. 3. 2 *Sam.* 23. 5. and *ſo he is ſtill their God even in death*, *Pſal.* 48. 14. God having ingaged himſelf to Chriſt, and to all in him, to be their God, and to own them for his peculiar ones, and to do good to all in Chriſt according to the greatneſs of his love and mercy for Chriſts ſake. They

that are Chriſts are *Abrahams* ſeed, and heirs according to promiſe, or to the Covenant made with *Abraham*, the ſumme whereof was, that *he would be his God, and the God of his ſeed after him*, *Gal.* 3. 29. *Gen.* 17. 7. (Covenant and promiſe ſignifying one and the ſame thing with the Apoſtle, *Gal.* 3. 15. 16. 29.) and the being Chriſts, is a conſequent of being in the faith of Chriſt, and of having thereby put on Chriſt, *Ver.* 26, 27, 28, 29. So as that dying in Chriſt or in the faith of him, they muſt needs be in the Covenant of God.

4. They die in hope, or have hope in their death, *Prov.* 14. 32. the righteous hath hope in his death by vertue of Chriſt Jeſus, who is our hope, the heir of all the promiſes and bleſſings of God, and the Covenant of them to us, dying in him heires of God and his promiſes; there muſt needs be great hope for them, even of the injoyment of all the good that is promiſed, and by Chriſts death and mediation aſſured and ſecured, which reſpect the ſtate after death, and in the life or world to come; for alſo in Chriſt

5. They are holy to God, he being made holineſs to them, 1 *Cor.* 1. 30. they are Gods portion as well in death as in life: *his Saints*, *Pſal.* 116. 15. and God is not aſhamed to be called their God, the God of *Abraham*, *Iſaac* and *Jacob* in their dying, as well as in their living: and therefore from, and in all theſe

6. They are bleſſed in their Death. *Bleſſed are the dead that die in the Lord*, *Rev.* 14. 13. that is, they are happy, they are delivered from their ſins, *for bleſſed the man whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed the man to whom the Lord will not impute ſin*, *Pſal.* 32. 1, 2. they have nothing to be charged further upon them, nay all bleſſing is theirs, a happy and moſt deſireable ſtate.

2. Exceeding great too are their advantages thereby, as to ſay

1. Their fight is fought, their labour and work finiſhed, and their race run, they have now no more to do that may be looked upon, as any condition to be performed by them, upon which the promiſes of God, and their injoyment of happineſs is in any wiſe ſuſpended; while we live here there is yet an *If* upon us, ſome thing to be done by us, upon which our happineſs is in a ſort ſuſpended, ſo as in failing therein we may pull judgment upon our ſelves, as in *Coll.* 1. 22, 23. *Chriſt will preſent you blameleſs, if you continue in the faith rooted and grounded, and be not moved away from the hope of the Goſpel*, *Heb.* 3. 6. *whoſe houſe we are, if we hold*

faſt

fast the confidence, and the rejoycing of the hope firm to the end, 1 Cor. 9. 24. *So run that ye may obtain. If we die with him, we shall live with him; if we suffer with him, we shall reign with him*, 2 Tim. 2. 11, 12. But now when death comes and passes upon the righteous, they may say with Christ, *it is finished*, or as *Joh.* 17. 4. *I have finished the work which thou gavest me to do*; or as the Apostle *Paul*, *I have fought the good fight, I have finished my course, I have kept the faith*; henceforth no more work to do, but only to go to God, and the Crown is reserved, and laid up for them, to be given them at the day of Christ, 2 *Tim.* 4. 8. their labour is at an end, their warfare accomplished, and they go to rest. And so

2. Their sufferings and sorrows are at an end too, here they have laboured and suffered reproach, and many afflictions are while they are here endured by them, *through much affliction and tribulation we must enter the Kingdom*, Act. 14. 22. *Ye shall weep and lament*, saith our Saviour to his Disciples, *and ye shall have tribulation*, Joh. 16. 20, 21, 22. 33. *This is their seed-time when they go forth weeping, bearing forth their precious seed*, Psal. 126. 6. now they are in heavines through manifold temptations if need be, 1 *Pet.* 1. 7. grapling sometimes with their own corruptions, *Wretched man that I am, who shall deliver me from the body of this Death, the Law in their members warring against the Law of their mind*, *Rom.* 7. 23, 24. they have lusts warring against their souls, that they must abstain from and strive against, 1 *Pet.* 2. 11. *Heb.* 12. 3, 4, sometimes with Satan winnowing, tempting, buffetting, and every way playing their adversary, 1 *Pet.* 5 8. *Eph.* 6. 12, 13, 14. *Luc.* 22. 31. 2 *Cor.* 12. 7, 8. Sometimes with the world, frowning, threatning, opposing, persecuting them in sundry and divers sorts, *Joh.* 15. 16. 19. 1 *Joh.* 3. 2. 2 *Tim.* 3. 12, 13. Sometimes under the righteous and merciful hand of God afflicting and rebuking, and sometimes more sharply scourging and filling with bitternes, *Heb.* 12. 6, 7. *Pro.* 3. 11, 12. *Job.* 19. 21. *Many are the afflictions of the righteous here*, *Psal.* 34. 19. But now in their death all these are at an end, they then are delivered from the evil, so as no more to be under the grief or vexation thereof, *Isa.* 57. 1. neither evil men nor evil spirits shall any more afflict or exercise them, nor will Gods hand go any further upon them to afflict them: They rest from their labours in both senses, even from their labouring under pains taking and sorrows too, *and hear the voice of the Oppressor no more*, Job. 3. 17, 18.

3. Their

3. Their dangers are now all paſt, they are paſt the danger of ſinning, offending, and provoking God to diſpleaſure which they are in, ſo long as they live, there is need of watching and praying alwayes till that day be come, *Luc.* 21. 36. but in their yeilding up their ſpirits to God, they are paſt thoſe ſnares that before they were among; then the Devil hath no more power to tempt them, nor are they any more in danger to be tempted by him or overcome of him, or of any of the flatteries or threats of the world, the perſons or things therein; their race is run, their goal is obtained, no further danger now of fainting, failing or ſtarting aſide, the Devil or world can no more now come at them to touch them, for their ſpirits go to God, and are in his hand and diſpoſe, and their ſtate from henceforth fixed, ſo as they are in no danger of going to hell now, being therefrom exempted and otherwiſe diſpoſed of for ever, *Luc.* 16. 27. And ſurely this is a moſt deſirable condition to be out of all labour, ſorrows and danger which this world is full of perpetually. Yea,

4. Now they go home to be with Chriſt, in his preſence and ſure protection, as at home with him, and in the enjoyment of him in their ſpirits, where it is better to be than any where here, *Philip.* 1. 23 2 *Cor.* 5. 8. But that leads us to the next particular, *viz.*

The latter end of the righteous

4. The after-ſtate or latter end of the righteous, what that is, and what its excellency. The very diſcovery of it will ſhew its excellency abundantly; and its conſiderable in three Branches.

Bran. 1. *In the ſtate of ſeparation of ſoul and body after Death*: and that

In the ſeperate or dead ſtate.

1. As to body.

1. In reſpect of their body: indeed as to its viſible appearing condition it differs nothing from the ſtate of the body of the wicked; for they both are of the duſt, and both go to the duſt; even Chriſt himſelf made his grave with the wicked, and with the rich in his death, *Iſa.* 53. 9. yea, many times in that reſpect the wicked have the advantage; they get honorable Burials when the bodies of the Saints ſometimes get none at all, or very mean ones. We read that the wicked rich man whoſe ſoul went to hell, yet as to his body, it after death had a burial, *Luc.* 16. 22. which in many wicked rich men is very honorable; but as for poor *Lazarus* though after his death carried into *Abrahams* boſome, yet we read of no burial afforded him. Nay, we read of many of the Saints, that their dead bodies have been given for meat to the fowls of heaven, and their fleſh to the beaſts of the earth. *Pſal.* 79.

2, 3. Bur

2,3 But yet for all this, the bodies of the righteous are in a better ſtate after death, than the bodies of the wicked; let the wicked do what they can or will to and with them, *for not an hair of their heads ſhall periſh*, Luc. 21. 18. Yea, their bodies be happy becauſe they be their bodies who are in Covenant with God, and in his favour in their death, and their death puts not an end to their being ſo; whence God is called the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*, after they were dead and buried, and long before the time of their reſurrection, *Exod.* 3. and that pertains not to their ſpirits only, but to their bodies alſo; for by that our Saviour proves the reſurrection of the dead which is properly of the body, as the Apoſtle ſhews clearly in 1 *Cor.* 15. 57. *This corruptible ſhall put on incorruption, and this mortal ſhall put on immortality, and he ſhall change our vile body, that it may be faſhioned to the likeneſs of his glorious body*, Philip. 3. 21. I ſay our Saviour proves by that his being the God of *Abraham*, &c. that the dead ſhall riſe, as implying that he is God of their bodies alſo, *Mat.* 22. 32, 33. So that the bodies of the righteous, even when in the grave, are Gods to take care of and in Covenant with him, to bring in his due time, as the members of Chriſt to the enjoyment of his bleſſing; even as the body of our Lord Jeſus Chriſt when dead, had the denomination of the Lord, becauſe his body that was and is the Lord, and in union with the Deity, though then dead, *Mat.* 28. 6. *Come ſee the place where the Lord lay*; So alſo the bodies of the Saints have the denomination of the Saints whoſe bodies they were and are, and ſo have intereſt in the Covenant and Chriſt, in which and in whom they are, though dead. So *Davids* body, and *Abrahams*, and *Iſaacs*, and *Jacobs*, are called by their names in the Scriptures. *Theſe were the dayes of the years of the life of* Abraham--*and he dyed*--*and his ſons* Iſaac *and* Iſhmael *buried him*, that is his body, *Gen.* 25. 8. the like is ſaid of *Sarah*, Abraham *buried* Sarah *his wife*, *Gen.* 23. 19. and ſo its ſaid of *Iaac*, *Gen.* 35. 28. and of *Jacob*, *Gen.* 50, 1. 13. and this relation of their bodies, as being their bodies, intitles them in and through Chriſt, to all the future happineſs of them. But 1 *Cor.* 6. 16, 17.

2. In reſpect of the ſpirit departed, their ſtate is exceeding good and deſirable; for *As to Spirit.*

1. It is and abides in its ſeparated ſtate in Chriſt, and in and through him in a ſtate of bleſs; for ſo it is ſaid, *Bleſſed are the Dead that die in the Lord*, not only bleſſed in their death, but when dead alſo,

alſo, all thoſe things ſaid before of their ſtate in death, being and continuing to be their portion even to the Reſurrection alſo, *Rev.* 14. 13. being clearly and for ever delivered, and at reſt from all their labours, griefs, fears, dangers, and in a ſtate of quiet repoſe and ſafe reſt: whence it is ſaid, *They reſt from their labours, and their works follow them*, and that they muſt reſt for a little ſeaſon, *Rev.* 6. 11. *and they ſhall enter into peace* (into a quiet, ſetled, perfect ſtate, ſo as they may be capable of it in their ſtate of ſeparation) *they ſhall reſt in their beds, each one walking in his uprightneſs*, *Iſa.* 57. 2. being clearly and fully diſcharged of all their ſins, and arrayed in the perfect righteouſneſs of Chriſt as in white robes in the preſence of God all that time of their reſt, *Rev.* 6. 11, 12.

2. In an impoſſibility of failing of the reward promiſed to, and prepared for them; there being no paſſing now from them and their ſtate, to a ſtate of miſery, as was noted before; nay, their works do follow them, not only ſhall, they are in poſſeſſion of ſome, and that no inconſiderable fruit and recompence of their good works in this ſtate, being ſo at reſt, and at home, as no more any trouble to paſs upon them, no other Purgatory, no not ſo much as for the Malefactor that died with Chriſt on a Croſs for his offences, he was that day to be in a better place: For

3. The ſpirit of the righteous goeth forthwith upward to God, and is diſpoſed by him in a ſtate of welfare expreſt by *Abraham*'s boſome, as being under the enjoyment of the Covenant, and the promiſes made with him, as it is capable in that ſeparated ſtate, *Luc.* 16. 21. and is ſaid to be (as the Malefactor above-mentioned) in Paradiſe, *This day ſhalt thou be with me in Paradiſe*, *Luc.* 23. 43. which ſignifies a ſtate or place of exceeding delight or pleaſure, its Notion in the *Greek* being that of a delightful Garden, ſuch as God at firſt planted, and put *Adam* and *Evah* into, *Gen.* 2. and ſo it ſignifies, that it is in a ſtate of exceeding pleaſure and delight; yea, it is mentioned (I think) as equivolent to the third heavens, 2 *Cor.* 12. 2. 4. and why not, ſeeing it is expreſly ſaid to be with Chriſt, *Luc.* 23. 43. *Philip.* 1. 23. which is ſaid to be far better than to be here in the fleſh, though in Chriſt, and under the favour of God here alſo. Again its ſaid to be, when abſent from the body, at home with the Lord, 2 *Cor.* 5. 8 ſo as a child at home with his Father, or a Wife with her Husband; now as the condition of the child is more ſafe, comfortable, and deſirable when at

home

home with a loving, tender, vigilant, rich and careful Father, than when its abſent and abroad from him, though provided for by him, and ſupplyed in its wants: and much more the ſtate a wife with her husband, loving, tender and every way able to maintaine her; to be at home with him and in his boſome is more ſweet and contentful then to be, though the ſame mans wife, at diſtance from him, in a travel or pilgrimage; yea though therein cared for too, and provided for by him: ſo alſo is the ſtate of the ſoul or Spirit returned to God and at home with Chriſt: A bleſſed ſtate, and ſo its ſaid, *They are comforted*, *Luc.* 16. 25. ſuch the happy ſtate of the ſoul then. Yea its happineſs herein is more then we can in mortal bodies comprehend, for when this earthy houſe of this Tabernacle is diſſolved, it hath then, and is in poſſeſſion of a houſe not made with hands, eternal in the heavens, ſo the Apoſtle implies when he ſaith, *not we ſhall have, but we have an houſe not made with hands*, &c. 2 *Cor.* 5. 1. And yet this is not all the after-ſtate deſirable, its yet incompleat while thus: and in a ſtate of deſire, and patient waiting ſtill, in reſpect of its having the fellowſhip of its body in its happineſs, and full victory over, and revenge of all enemies, and fruition of the Kingdom promiſed, as is implyed in that cry under the Altar, and the anſwer to it, *Rev.* 6. 10, 11. There is therefore beſides all this a further ſtate.

2. The after-ſtate in reſpect of the Reunion of ſoul and body, or Reſurrection from the dead, for they ſhall be raiſed againe, and ſo ſhall the unjuſt and wicked as we ſee before, Chriſt having dyed and given himſelf a ranſome for all, and thereby aboliſhed the death, that upon our firſt Fathers tranſgreſſion came upon all, ſo as to have obtained the keyes of hell and death into his hand, for the raiſing up all (from death and grave; and out of the hell in which they are detained till the time of the Reſurrection, and their appearing before him) to be finally judged by him: but yet the righteous ſhall differ from others in the Reſurrection as well as in the glory that ſhall follow, *for they, the righteous ſhall be more excellent than their neighbour then more apparently*, Prov. 12. 26. For 2. *Branch.* *In the Reſurrection.*

1. They, the righteous, *the dead in Chriſt ſhall be firſt raiſed*, 1 *Theſſ.* 4. 16. they ſhall have the præheminence therein as to the order and time of their being raiſed; for Chriſt who is riſen already before his members and people, and is become the firſt

fruits of them that sleep is the first therein, then afterward they that are Christs at his coming, that is, they that are his in a peculiar sense, his people, flock, members, his in union with him, they shall rise first, at his coming; and then afterwards shall the end come, when he shall have delivered up the Kingdom to God even his Father, 1 *Cor.* 15. 23, 24. for he shall reign (namely at his coming, 2 *Tim.* 4. 1.) till he have put down all authority and power, even the last enemy too, which is Death: but the righteous shall be raised up to the injoyment of the Kingdom and reigning with him in his manhood and Mediatorian capacity before he deliver it up; *for they live and reign with Christ a thousand yeares*, saith *Rev.* 20. 4. 6. and that before the rest of the dead be raised, *Ver.* 5. which (namely the raising of the rest) will be at the end, when the thousand yeares are ended, when (or somewhat before) he shall deliver up the Kingdom, for he must reign till he have put down all authority and power, the last enemy that shall be destroyed is Death, which he shall destroy in the raising up all the dead; even those not raised till the thousand yeares be ended; and in his casting death and hell into the lake that burnes with fire and brimstone in the great and last Judgment, as in *Rev.* 20. 11, 14. *for good and bad, first and last shall be raised and judged by him*, *Joh.* 5. 28, 29. but the good, the dead in Christ, shall be raised first, and then in the same moment in the twinkling of an eye the living surviving believers shall be suddenly changed, and all of them, both the raised, and the changed, shall be caught up to meet the Lord in the ayr, 1 *Thess.* 4. 16.

ὕπειτα dein ceps postea.

2. They, the righteous in the Resurrection, also shall have a glorious and joyful manner of rising, (*a*) both as it shall be accompanied with a mighty shout: probably (and as some think) of the Angels greatly rejoycing: or also of the Spirits of the just coming with Christ as triumphing that that time is come, or of Christ by the voice of the Archangel and trump of God, (*b*) exhorting the dead Saints, awaking to make haste to meet him; and by that voice inabling and exciting them thereto: as when raising *Lazarus* he said, *Lazarus come forth*, *Joh.* 11. 43. and as coming down in their spirit with Christ (those that sleep in Jesus shall Christ bring with him, 1 *Thes.* 4. 14. *And, the Lord my God shall come, and all the Saints with thee*, *Zech.* 14. 5.) and so on a sudden enlivening their bodies, when in a wonderful, joyful, and glorious state being caught up to meet the Lord, they shall come down to the

(a) *Ingenti Angelorum jubilo & acclamatione*, Aret.

(b) *Vox Domini hortantis ut experrecti properent* Eras. in 1 Thes. 4. 15.

the earth together, and be ever with him, as noted before, 1 *Theſ.* 4. 16.

3. They, the righteous ſhall be raiſed up as in Chriſt, as members of Chriſt in union with him, and ſo by the Spirit of God and Chriſt, as the Spirit that now dwelleth in them, as *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodyes by the Spirit which dwelleth in you.* And therefore alſo

4. To a more excellent ſtate, even fellowſhip with Chriſt their Head, Lord and Husband, briefly called *the Reſurrection of life*, *Joh.* 5. 29. which leads us to the third

3. *Branch.* *The raiſed ſtate*

Their after-ſtate when raiſed, and that ſhall be exceeding excellent, and moſt deſireable both in reſpect of the body, and of the ſoul or ſpirit, and ſo of the whole perſon, yea their whole company, ſociety, or fellowſhip.

In reſpect of the body

1. In reſpect of their body raiſed: *It ſhall be in a very happy and glorious ſtate, faſhioned* (ſaith the Apoſtle, *Philip.* 3. 21.) *to the likeneſs of Chriſts glorious body*, whoſe body was ſo glorious in its appearing to *Paul* (for he was laſt of all ſeen of him in his raiſed ſtate after he was aſcended and glorifyed, 1 *Cor.* 9. 1. and 15. 8.) that he tells us the light that ſhone about him from him was brighter than the Sun in brightneſs, above the Sun *though at midday*, *Act.* 26. 13. freed from all its former bondage to corruption, either of ſin or mortallity, yea from all its former infirmity in the living ſtate of it in the fleſh, and much more from all the putrefaction and rottenneſs that it lay under in its dead ſtate in the grave or duſt. All thoſe things ſhall be totally ſhaken off from it, and the contrary moſt heavenly and glorious properties and endowments ſhall then cloth it, it ſhall not be fleſh and blood as now it is, for fleſh and blood, a natural body ſhall not, nor can inherit the Kingdom of God, though it be the ſame body that is now fleſh and blood, as to its eſſence or ſubſtance, yet it ſhall not be then fleſh and blood as now, a body ſo nouriſhed and kept up by the continual ſupply or maintenance of its blood, in which is now its life: Neither ſhall corruption, that now is inſeparable from its natural ſtate, inherit incorruption, 1 *Cor.* 15. 50. but though ſown in corruption, it ſhall be raiſed in incorruption; though ſown in diſhonour, it ſhall be raiſed in glory; though ſown in weakneſs, it ſhall be raiſed in power; though ſown a natural body, it ſhall be raiſed a ſpiritual body; ſuch as in which we ſhall bear the image

of the heavenly; even as now while natural we bear in it the image of the earthy *Adam*, 1 *Cor.* 15. 42, 43, 44, 45. an exceeding happy ſtate of the body poſſeſſed of incorruption and immortallity, ſo as to be incapable of corrupting, putrifying, or decaying any more, or of dying or turning again to duſt, or of any thing tending thereto, *Ver.* 53, 54. Yea on the contrary, clothed with unchangeable and moſt excellent beauty and glory.

In reſpect of their Spirit.

2. The Spirit or ſoul alſo then ſhall be poſſeſt of this glorious body, and have it a companion in all its glory, and an inſtrument or organ of all its ſpiritual and heavenly ſervice of God and the Lamb in the Kingdom: (*for his ſervants ſhall ſerve him*, *Rev.* 22. 3.) as here it was a companion in its ſufferings and labours in this mortal ſtate of corruption; and it ſhall alſo be perfect in its ſpiritual capacities, its knowledge, and perception of things, and its injoyment and love of God and Chriſt, and one another therein, as the Apoſtle ſays, 1 *Cor.* 13. 10, 12. *when that which is perfect is come, that which is in part ſhall be done away: now we ſee darkly as through a glaſs, but then face to face: now know I in part, but then ſhall I know even as alſo I am known*; and then that ſhall be perfectly fulfilled, that they ſhall no more need to propheſie and to ſay one to another, as teaching one another, *know the Lord, for they ſhall all know* (that is diſcern, acknowledge, like, worſhip) *me from the leaſt of them to the greateſt of them*, *Heb.* 8. 11. And ſo

In reſpect of the whole man.

3. In their whole perſon, they ſhall be made compleat and perfect, perfectly conformed to the Lord Jeſus: it doth not yet appeare what we ſhall be (that exceeds all that we can know and underſtand now fully and diſtinctly; yea the Apoſtles in mortal bodies, though exceedingly gifted and filled with the Spirit, knew it not (which is an intimate commendation and magnifying the glory and happineſs of that ſtate) but we know that when he appeares, we ſhall be like him, for we ſhall ſee him as he is: he ſaith not only, we ſhall be like the Angels of God, though that our Savior tells us we ſhall be equal unto them (the children of God, and children of the Reſurrection) ſo as neither to need marrying nor giving in marriage; nor in a capacity to die or to have ſoul and body ſeparated any more, as now they are by death, and ſo in a ſtate as far above the neceſſities and refreſhments of this life, as the Angels of God, *Luc.* 20. 35, 36. but thats not all, but we ſhall be like him, even like to Chriſt, and ſo both in the reſurrection put into an immediate capacity of the heavenly and eternal

nal glory: *and being raised, be actually put into and possessed of it*, 1 *Joh.* 3. 2.

4. As to the whole Body and Society of the Church of God and members of Christ, in that raised and changed state, they shall be *In respect of the whole Church.*

1. Perfectly united, being freed from all sin, ignorance and enmity in every individual; and so of all that might tend to disunite, and divide the hearts and affections of one from another any more; as now we are too apt to be disunited, no more envyings and swellings; no more grudgings and prejudices one against another then, no more judgings and despisings of one another: *The envy of* Ephraim *shall cease, and the adversaries of* Judah *shall be cut off*: Ephraim *shall not envy* Judah, *and* Judah *shall not oppress* Ephraim *any more*, *Isa.* 11. 13.

2. They shall be ever with Christ their Head, 1 *Thes.* 4. 16. being all caught up into the ayr to meet the Lord we shall be ever with the Lord, and so in and with him as a city compacted and at unity in it self, *the holy city*, *the new* Jerusalem, and so represented in *Rev.* 21. 2, 10. with *Psal.* 122. 3. no rent or breach therein, no cord to be loosed, or stake to be pulled up or taken down for ever, *Isa.* 33. 20. and the portion of them all together in and from Christs presence with them, exceeding happy; for there he the glorious Lord will be to them a place of broad rivers and streames, wherein shall go no Gally with oares, nor shall gallant ship pass thereby, for the Lord is their Judge, the Lord shall be their Law-giver, the Lord is their King and he will save them, *Isa.* 33. 22. Thence also

3. They shall be for ever quiet and free from all external molestation from men or devils, or from any hand or stroke of God upon or against them; *for all their enemies shall be cut off and consumed, all that watch for iniquity*, &c. *Isa.* 29. 20. and they shall dwell safely then; when Gods everlasting armes shall have raised them up from under all adversities or sufferings, and thrust out the enemy, and shall say, *Destroy*, *Deut.* 33. 27, 28. then there shall none hurt or destroy in all Gods holy Mountain, or glorious triumphant Church, for the devil and his instruments shall have no more any power, or be in any capacity for ever to molest them, he and they being shut up in the prison and in the lake that burns with fire and brimstone, which is the second death, *Isa.* 11. 9. *Rev.* 19. 20, 21. and 20. 2, 14. there shall be no more any *Canaanite*

nize to vex, oppreſs, or occaſion diſturbance to them in the leaſt: none to be as a pricking bryer or grieving thorn unto them, none of them that deſpiſed them, *Zech.* 14. 21. *Nah.* 1. 15. *Ezek.* 28. 24. For they ſhall be above the reach of the malice of either men or devils, and there ſhall be no more curſe there, no blaſt or withering word or work from God any more upon any of them; but ſalvation ſhall be their everlaſting walls and bulwarks; and the days of their mourning ſhall be for ever ended, *Rev.* 22. 3. *Iſa.* 26. 1. and 60. 20. *Rev.* 21. 3, 4, 5.

4. They ſhall be in the preſence of God, and in the full injoyment of his love and favour for ever; ſo as he ſhall be with them, his Tabernacle among them, they ſhall be his people, and God himſelf with them their God, and they ſhall ſee his face, and behold always and uninterruptedly the light of his countenance, without any ecclipſe or withdrawing of it from them, for there ſhall be no night there, nor going down of their ſun for ever, *Rev.* 21. 3, 4. and 22. 3, 4. *Iſa.* 60. 20.

5. Thence they ſhall have fulneſs of joy and ſatisfaction in the preſence of God and of the Lamb, which is compared to a pure river of water of life, cleare as chryſtal, proceeding from the Throne of God and of the Lamb, which ſhall be then gloriouſly among them; In which fulneſs of joy ſhall be no mixture or abatement at any time, but they all ſhall have everlaſting joy on their head (everlaſting joy in reſpect of Chriſt, their Head, among them; as alſo through the perfect knowledge of God filling their minds and underſtandings) they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away, *Rev.* 21. 4. and 22. 1. *Pſal.* 16. 11. *Iſa.* 51. 11. they ſhall enter into, and be filled with their Maſters joy, *Math.* 25. 21, 23. And that becauſe alſo

6. The glory of the Lord ſhall be upon them, making them unſpeakably glorious, in each and all of them, which they ſhall appear in and poſſeſs with him, even the glory of the Lord Jeſus, which who can underſtand, comprehend, or expreſs! *Iſa.* 60. 1. *Rev.* 21. 11. *Coll.* 3. 3, 4. 2 *Theſſ.* 2. 14. Yea

7. They ſhall raign with him in his glory, as Kings and Prieſts alſo to God and Chriſt, having his name openly in their forehead, even his authority, power and unſpeakable excellencies gloriouſly inſtampt upon them, and all things and perſons beſide ſhall be under and in ſubjection to them: for they ſhall

judge

judge the world; yea the Angels too, ſitting upon thrones with Chriſt, yea upon the throne of Chriſt, as he is ſet down with his Father in his throne, having overcome, *Rev.* 2. 26, 27. and 3. 21. with, 22. 5. *Luc.* 12. 32. and 22. 28, 29. *Rev.* 20. 6. and 5. 10. and 1. 6. 1 *Cor.* 6. 3, 4. *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. Yea and

8. All this in the new Heavens and new Earth, in which dwells righteouſneſs; which he will create and make for them when theſe ſhall be paſt away at his coming, and be deſtroyed (at leaſt then as to the preſent ſtate and frame of them, and of Church and State in, and under them,) *Dan.* 7. 27. *Rev.* 21. 1, 2. 2 *Pet.* 3. 10, 11, 13, 14. which new heavens and new earth ſhall abide before him for ever, and they therein injoying the righteouſneſs of God in the full accompliſhment of all his glorious and gracious promiſes for ever, *Iſa.* 66. 22. Yea and

9. When he ſhall have delivered up the Kingdom to God his Father, as Man or Mediator, then God ſhall be all in all after an inconceivable manner, 1 *Cor.* 15. 28. *then ſhall we know as we are known, and ſee him as he is,* 1 *Cor.* 13. 12. 1 *Joh.* 3. 2. and have that bleſſed viſion of God which ſhall be moſt fully and perfectly ſatisfying; for then (as St. *Auſtin* alſo writes) God ſhall be ſo known and manifeſt as to be ſeen in ſpirit of every one in every one of us: ſeen of one in another, ſeen in himſelf; ſeen in the new heavens, and in the new earth, and in every creature that then ſhall be: Seen in every body, even by or through the bodyes whither ſoever the eyes of the ſpiritual body ſhall direct their ſight, yea the thoughts of one ſhall be open and manifeſt to another, &c. and God ſhall be the God of his people fully and moſt immediately, even all their ſatisfaction: all things that may holily be deſired, their life, health, food, riches, glory, peace, honor, and all good things. He ſhall be the end of their deſires, who ſhall be endleſly ſeen, loved without any thing of loathing, and praiſed without their being weary with praiſing him. When they reſt in him as fully known and injoyed, reſt in him and behold him, behold and love him, love him and laud him: this ſhall be in the End without End: for what elſe is their End then to come and attaine to the glorious Kingdom whereof there is NO END. Oh the unſathomable heighth and depth of peace, happineſs, joy, glory, and all fulneſs of bleſs, honor, dignity and felicity that ſhall be their portion in that day?

Aug de civit. Dei l. 22. c. 29. *ita nobis erit Deus noſtrus & conſpicuus &c. Ejuſdem cap.* 30. *Videbitur ſine fine, amabitur ſine faſtidio, laudabitur ſine fatigatione. Vacabimus & videbimus, videbimus & amabimus, amabimus & laudabimus. Hoc eſt quod erit in Fine ſine Fine, nam quis alius noſter eſt finis, niſi pervenire ad regnum cujus nullus eſt Finis.*

Such, but far beyond what I have expreſſed, or can expreſs, ſhall be

be the after-part of the righteous in that life or world to come. In a word, the Apoſtle comprehends it in this tearm EVERLASTING or ETERNAL LIFE: So in *Rom.* 6. 22. *Being made free from ſin, and become the ſervants of God, ye have the fruit unto holineſs, and the* END EVERLASTING LIFE. And in 1 *Joh.* 2. 24, 25. Let that which ye have heard from the beginning abide in you: if that which ye have heard from the beginning abide in you, ye ſhall continue in the Father and in the Son, and this is the promiſe which he hath promiſed us, even ETERNAL LIFE. Sometimes it is called the EVERLASTING KINGDOM of our Lord and Savior JESUS CHRIST, 2 *Pet.* 1. 11. or HIS HEAVENLY KINGDOM, as 2 *Tim.* 4. 18. or GODS ETERNAL GLORY, as 1 *Pet.* 5. 10. A latter End, or reward infinitely deſirable in it ſelf as comprehending in it all good; and all good perfectly, and all good perpetually, and all good endleſly and eternally to be fully injoyed, becauſe it is God himſelf, the *Alpha* and *Omega*, the *Beginning* and the *End*, and he is all good, and perfectly, perpetually, endleſly and eternally Good: and *he is their Portion and their Exceeding Great reward*, *Pſal.* 16. 5, 6. and 73. 26. *Gen.* 17. 1. The ſtrength of their hearts here, and their PORTION FOR EVER.

Whence this happy ſtate.

Queſt. *But why, or whence is it that the Death and End of the Righteous is ſuch, and ſo good as is ſaid, and above all that can be ſaid?*

Anſ. Negatively. 1. Not from themſelves, nor from the deſert of their righteouſneſs, they being in themſelves earthly, frail, and ſinful creatures, could not poſſibly do or act any ſuch goodneſs or righteouſneſs (much leſs of our ſelves) as ſhould deſerve or render them worthy of ſuch an end and recompence; nor could a finite obedience of a finite creature be commenſurate with an infinite reward in its worth and vertue: and therefore neither ſhall they make themſelves the burthen of their endleſs rejoycings, and everlaſting ſongs, but rather ſhall ſay *Not unto us, Not unto us give we glory.* It is true, that righteouſneſs is better in it ſelf than wickedneſs, and God is juſt to difference them in his retributions; but neither is their righteouſneſs that he rewards, of themſelves, or their owne righteouſneſs, but their righteouſneſs is of the Lord, *Iſa.* 54. 17. Nor is that righteouſneſs ſo perfectly embraced and walked in by them, but that in many things they offend and ſin, ſo as ſhould God enter into jugdment with them, and be

be ſtrict to obſerve what they do amiſs, they could not ſtand or be juſtified in his ſight, as themſelves have acknowledged, *Pſal.* 130. 3, 4. and 143. 2. they could have no ſalvation or deliverance from wrath and the portion of the ungodly, (much leſs reward, and much leſs, yet ſuch a reward for their works) but through the forgiveneſs of their ſins, *Luc.* 1. 77. and therefore alſo when God promiſes his people what he will do for them in the laſt days in their reſtauration (the great ſubſtance of which is the glory to be injoyed in the Kingdom of Chriſt,) he puts in ſuch a Caution againſt aſcribing it to themſelves. *Not for your ſakes do I do theſe things: Not for your ſakes, be it known to you: oh houſe of Iſrael, be aſhamed and confounded, ſaith the Lord*; *Ezek.* 36. 22, 32. even as *Moſes* did before upon their firſt entring the Land of *Canaan*, the type and figure of this promiſed inheritance; *Speak not in thine heart, after that the Lord thy God hath caſt out theſe nations, ſaying; for my righteouſneſs, the Lord hath brought me in to poſſeſs this land: not for thy righteouſneſs, nor for the uprightneſs of thine heart doſt thou go to poſſeſs this Land*, &c. *Deut.* 9. 5, 6. and yet it is the reward of righteouſneſs that God will give, and that wherein he will teſtifie his great love to righteouſneſs, and to the righteous. As it is ſaid, *Come ye bleſſed of my Father, inherit the Kingdom; for I was hungry, and ye fed me; naked, and ye clothed me*, &c. *Matth.* 25. 35, 36. rendring that as the reaſon of their receiving that reward. As alſo the Apoſtle ſaith, *God is not unrighteous to forget your work and labour of love*, &c. *Heb.* 6. 10, 11. It is true therefore that God doth and will reward the righteous, and with reſpect to their righteouſneſs, and not the unrighteous; otherwiſe it would be no motive or incouragement to righteouſneſs. But true it is alſo, that neither is that righteouſneſs of themſelves, nor deſerves it thoſe rewards as it is in and from them. But poſitively

2. It is from God himſelf. He is as the End, ſo alſo the beginning of their welfare, as the Laſt end of their deſires and injoyment: ſo the Firſt cauſe, ſpring, and original whence it all had its riſe and iſſue. He is the *Alpha* as well as the *Omega* of all their felicity, *Iſa.* 41. 4. and 44. 6. and 48. 12. and to him they muſt acknowledge it and will ſing *Hallelujahs*, or praiſe ye the Lord, *To thy Name be the glory*, *Rev.* 19. 1, 4, 6. *Pſal.* 155. 1. For *Anſ.* *Affirmative's.*

1. It ſprings from his good pleaſure, his love and good will to man, whom as he created in his own image and likeneſs at firſt by and for his only begotten Son, the expreſs character of his own

Majeſty: ſo he ſo loved him as both to prepare an infinite reward for him being righteous; or for ſuch, or ſo many of them as ſhould be found righteous before him; for the manifeſtation of the riches of his grace, and glorious bounty and goodneſs to him; and alſo when he fell from his primitive and created righteouſneſs in which he made him, he made his Son, (the increated image of his perſon and of his eſſential righteouſneſs) to be in the image and likeneſs of the fallen man, in the likeneſs of ſinful fleſh, and under ſin, and curſe, and condemnation (only without ſin in him) that he being clothed as it were with mans unrighteouſneſs as imputed to him, and ſwallowing up the ſin and curſe, might himſelf become his perfect righteouſneſs, and conforming him to himſelf in holineſs and righteouſneſs, might make him alſo the ſubject in, and with himſelf of that infinite reward prepared for the righteous, even that infinite glory and inconceivable happineſs which he had before the world prepared for them: as it is ſaid, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from before the foundations of the world, Math.* 25. 35. and *Fear not little Flock, it is my Fathers good pleaſure to give you the Kingdom, Luc.* 12. 32. Thence the Prædeſtination to the adoption of children, and to the obtaining of the inheritance, is ſaid to be according to the good pleaſure of his will, and according to his good purpoſe, *Epheſ.* 1. 5, 11.

2. It ſprings from his love to righteouſneſs, even to the righteouſneſs of faith; or to his only bleſſed Son made in the vertues of his abaſement, obedience, and ſufferings, righteouſneſs to them: as his love and pitty to man led him to give his Son to ranſom him from his unrighteouſneſs, and to be his righteouſneſs; ſo his love to righteouſneſs, even to his Son, made mans righteouſneſs, leads him ſo to love man as found therein, as to think nothing too good or great for him, even himſelf, and all his fulneſs of grace and glory to be his portion in life and death, but moſt fully and manifeſtly in the life to come. Thence the care of the Apoſtle to be found in Chriſt, in order to his apprehending that for which he was apprehended of Chriſt, and to his obtaining the price of Gods high calling in him, *Philip.* 3. 8, 9, 12, 14. God loving them that love Chriſt, becauſe they love Chriſt, with this manner of loving of them, whence he ſo rewards them, *Joh.* 16. 27, 28. whence alſo their election, though before the foundation of the world, is ſaid to be in Chriſt, and their prædeſtination to the adoption of children to be by Chriſt. So as with reſpect to him namely, *Eph.* 1. 4, 5. And ſo

3. It

3. It ſprings from the infinite excellency of the perſon, and the precious vertuouſneſs of the abaſement and obedience of the Lord Jeſus to the death, the death of the Croſs, and the force and prevalency of his mediation of the new Teſtament with God his Father in the vertues thereof, *that the called might receive the promiſe of the eternel inheritance*, *Heb.* 9. 15. 2 *Theſ.* 4. 14. 1 *Pet.* 5. 10. For though, if man had abode in his innocency, he I believe ſhould have been very happy, out of the love that God beares to righteouſneſs, and to man as his creature abiding righteous: yet as it is no where ſaid, ſo neither find I ſufficient ground to believe, that he ſhould have had the ſame happineſs that now he ſhall have in, and upon the account of Chriſt Jeſus: he not only delivering him from his ſin, but being made alſo ſuch a righteouſneſs to man as made in him, as becomes a new and more glorious foundation of his future happineſs, then his owne perſonal righteouſneſs as a pure creature could have been; Therefore alſo it is ſaid, that Gods eternal purpoſe about the Goſpel-contents were purpoſed in Chriſt Jeſus, *Eph.* 1. 11. and that Chriſt at his coming ſhall be admired in all his Saints: it being the glory of Chriſt that ſhall then be manifeſted in and upon them; even that that he hath by the vertues of his abaſement, ſufferings and death, acquired into the nature of man for us, and to be communicated by and with him to us, 2 *Theſ.* 1. 10. and 2. 14. Its the great commendation and Manifeſtation of the ſtrength and excellency of this foundation, that it is counted worthy of, and meet for ſuch a glorious ſuperſtructure to be built upon it, and that its able to ſupport and uphold ſuch a weight, an exceeding and eternal weight of glory, 2 *Cor.* 4. 17. Sure if our ſufferings in, and for him work for us ſuch a weight of glory, as ſome particular rewards of them in that Kingdom, what did his ſufferings for us work (whence all our ſufferings for him have their foundation, motive and value) but even the whole Kingdom it ſelf, and all its glory! Such was his unſpeakable love and grace in abaſing himſelf ſo low at the will and appointment of his Father, and ſuffering ſo great things for man, that as he is accounted worthy to receive of God his Father higheſt dignity, honor, and glory in the manhood, and for men, even power and riches, wiſdom and ſtrength, honor and glory and bleſſing, *Rev.* 5. 12. ſo alſo ſuch is the infinite prevalency of his mediation with his Father through the ſame, that he obtains of him what he deſires: and ſuch is his

infinite love and grace to his that love and obey him, that as his Father loves him, ſo he loves them, *Joh.* 15.9. and therefore aim'd at, askes and obtaines of his Father for them, the higheſt and moſt inconceivable happineſs and glory that may be injoyed by them: whence alſo we may ſay, that

4 It ſprings from Chriſts unſpeakeable love to them, as his Members, Spouſe, Inheritance; which is ſuch as that he thinks nothing too good or great for them, that he hath in his power, or may by his power and prevalency obtain of God for them. Thence he tells them, *that he appoints to them a Kingdom as his Father appointed him, that they may ſit, and eat, and drink with him at his table in his Kingdom, and ſit on thrones*, &c. *Luc.* 22. 28, 29. *Rev.* 2. 26, 27. and 3. 21. and to give to them to ſit with him on his throne: *and he gave himſelf for his Church, that he may ſanctify it with the waſhing of water in the word; to preſent it to himſelf a Glorious Church*, &c. *Epheſ.* 5. 26, 27. improving all the infinite vertues of his Croſs and Sufferings, and all the authority and power he hath with his Father, and over all things, for the advancing them to the heighth of happineſs. How great muſt that happineſs needs be? how great that glory that ſhall be to the heighth of Chriſts power and intereſt! by which alſo they are prepared for that glory and brought to it too. Whence the Spouſe glories alſo, *my beloved is mine.* He, and all that he is and hath, *and I am his*, to love, delight in, and make me happy; as well as alſo to obey and ſerve him. Yea

5. It ſprings from the love both of the Father and Son to them, which leads them ſo to accept of any their breathings after them, love and ſervices to them, as to reward them not after their worthineſs in themſelves, but according to the graciouſneſs of their own acceptance of them in their love to them, and according to the infinite munificence and magnificence of ſo great and glorious perſons: ſo as they may ſhew forth the glory of their grace and love therein to them, and upon them.

6 It ſprings from the truth and faithfulneſs of God and Chriſt: for whereas love and goodneſs led or moved God and Chriſt to promiſe ſo great and glorious recompences to them that overcome their corruptions, and luſts, and wills, and enemies, in the power of his grace given them in Chriſt; and that do not through ſloth, cowardlineſs, or contempt of the riches of his goodneſs, unbelief, or the like, yeild themſelves to them: his faithfulneſs,

truth

truth, and power are ingaged to perform and make good theſe ingagements to them. To which he hath bound himſelf both by promiſe and oath, that by two immutable things in which it is impoſſible for God to lye, they may have ſtrong conſolation that flee for refuge to the hope ſet before them, *Heb.* 6. 13. 17, 18. Now God is faithful and able to perform that that he hath promiſed, and will not faile: his righteouſneſs ſhall be ſeen and glorified therefore in the performance to the heires of promiſe, 2 *Theſſ.* 1. 5, 6.

7. Laſtly it ſprings alſo from the great wiſdom of God, that ſuch and ſo great a reward and End was prepared for, and is promiſed by him, that he may induce and incourage the hearts of poor mortal creatures to obedience to the faith of Jeſus, and to the way and practiſe of righteouſneſs. For ſuch is the power of corruption, errour, and ignorance in us naturally; ſuch the powerful influences of this world, and its allurements upon us, ſuch the force alſo of its threats, frownes and hardſhips to be met with in the way of God: and ſuch the force and violence of Satan in thruſting againſt us in, and with all afore-mentioned, and endeavouring to ruine us; that did not God bid ſo high for us and our ſervice, he would have few that would deny themſelves of the baits, and encounter with, and ſtand againſt the difficulties and diſcouragements they meet with. But the veiw of ſuch a price, or prize kept in the eye may, and doth, and will allure, and draw, and keep up the heart in, and through Chriſt Jeſus to all the ſervices, and carry through all the ſufferings he calls to. Thence thoſe frequent expreſſions of reſpect to the reward had and exereiſed by the Saints, as the Patriarchs, *Heb.* 11. 9, 10, 13, 14, 15, 16. *Moſes* Verſ. 25. 26, 27. the Apoſtles, 2 *Cor.* 4. 12. 14, 16, 17, 18. and 5. 1. *Philip.* 3. 12, 14. Yea Chriſt himſelf as man, *Heb.* 12. 2. and the frequent mention and propoſal of it to others to animate and hearten them on, as in 1 *Cor.* 15. 58. 2 *Cor.* 6. 17, 18. with 7. 1. *Heb.* 6. 10, 11, 12, 13. and 10. 35, 36, 37. *Rev.* 2. and 3. and God is juſt to perform his bargaine; having given alſo an earneſt of it to his ſervants, *Eph.* 1 13, 14. Such the grounds and reaſons of this ſo happy a Death, and after-ſtate, which yet we have hitherto conſidered only abſolutely: it will be yet more manifeſt (contraries being ſet off and illuſtrated the more by their contraries) to be deſirable, if we veiw the contrary condition of the Death and after-part of the unrighteous and wicked,

The after-part or latter end of the wicked.

wicked, and ſo veiw it Comparatively. Comparing it with the portion of the wicked, and ſee how it excels that. But who can expreſs either of them to the life, either the excellency of the End of the righteous, or the miſery of the End of the ungodly and wicked? the Pſalmiſt tells us: *The End of the tranſgreſſors ſhall be cut off, Pſal.* 37. 38. *Eli* tells his Sons, *it will be bitterneſs in the End*, 1 *Sam.* 2. 26. Yea the Apoſtle *Peter* implies it to be inexpreſſible bitterneſs, *bitterer than wormwood* (as is ſaid of the End of the whoriſh woman, *Prov.* 5. 3, 4.) when he ſaith; *what ſhall the End be of thoſe that obey not the Goſpel?* as wanting words to expreſs the bitterneſs and badneſs of it, 1 *Pet.* 4. 17, 18. We might ſhew it to be in all things contrary to the End of the righteous or upright, both as to their ſtate in dying, and as to their after-ſtate both in the time of their being dead, and in and after their Reſurrection. But I ſhall but hint at it, becauſe I would not be too tedious. And ſo

In Death.

1. Whereas Death to the righteous is an End to all their miſeries, ſorrows, and troubles; on the contrary, Death to the wicked is an End to all their good. *Thou in the life time* (ſaith *Abraham* to the rich man) *receivedſt thy good things*, *Luc.* 16. 25. All in this life time, nothing after: and alas, this life time is very ſhort and uncertaine, very momentany and hidden at all times, as to the length and duration of it; in continual dangers and jeopardies of being cut off. Its ſo in Gods hand, that he can cut it off as a weaver his thred when he will, and thats very eaſily; *So that their good is*, (as *Job* ſaith) *not in their hand*, *Iſa.* 38. 12. *Job.* 21. 16. and that very conſideration takes off exceedingly from the ſweetneſs of their preſent portion, that they know not how ſoon or ſuddenly they ſhall looſe it all: but looſe it all, it is certain, and they cannot but know it, they muſt; for the living know that they muſt die; and they ſee wiſe men, even thoſe that are wiſeſt for this world die alſo; and the bruitiſh and fooliſh perſons periſh and leave their wealth, their houſes, and lands, and ſo all the comforts they have here, to others, *Pſal.* 49. 10. Yea, and beſides the knowledge of the uncertainty of the good things they have here, there is a deal of mixture of vanity and vexation of ſpirit with them very frequently: but what ever good or ſweet they have with that mixture, Death when it comes ſweeps it all away; their ſilver, gold, houſes, lands, wives, children, pleaſures, honors, gay cloths, dainty fare, *&c.* Yea, though Crowns and Kingdoms, all goes

Quis ſcit an adjiciant hodiernæ craſtinæ ſummæ Tempora Dii ſuperi? Hor.

goes at Death, and then they muſt have no more good for ever. Were there nothing elſe to be ſaid of their portion or after-part, but that in their death they looſe and part with all comfort for ever, and have no more any good thing befal them, it were enough to render their part and lot very inconſiderable and deſpicable: Yea, though it might be had in the ampleſt, ſureſt manner here, and for many yeares continuance, in compariſon of that of the righteous. But alas, this is but the leaſt piece of its worthleſneſs and wretchedneſs. For

2. Death is the inlet to them to infinite and endleſs miſeries: for they die out of Chriſt, and have no ſhare in him, or in the bleſſings in him, and ſo they are accurſed both in ſoul and body. Its true, the body (as we ſaid before) may be more honorably interred than the righteous mans; but yet its the body of a wicked man that hath no part in Chriſt, and therefore dies in his ſins, which are all chargeable upon him both ſoul and body, and the punniſhment hangs over him, and begins now to ſeize upon him. Being not in Chriſt, he is not in Gods favor and acceptance nor under any promiſe of any good, mercy, or bleſſing: but under all the threatnings of curſe and miſery; his hope is periſhed, what ever he had in the world, its gone with the world; and if he had any hope in God upon account of his birth, parentage, profeſſion, works, goodneſs in his own eyes, its blown all away with his breath which he breathed out when he gave up the ghoſt. If he plead it in the reſurrection, it will not ſtand, *Matth.* 7. 22, 23. there is no hope for him of any good for ever, his body is reſerved in the grave againſt the day of evil and vengeance, and ſhall then be brought forth from it; there being no darkneſs or ſhadow of death where the workers of iniquity may hide themſelves from puniſhment, *Job.* 34. 22. So that their bodies are in far worſe caſe than the bodies of the beaſts, and his ſpirit is diſpoſed of by God to a reſtleſs, unquiet, miſerable caſe, like that of the damned ſpirits or evil Angels, *that are as it were priſoners in chaines of perpetual darkneſs reſerved to the Judgment of the great Day*, 1. *Pet.* 3. 19, 20. and 2 *Pet.* 2. 4. And then

It and after the Reſurrection.

3. Their reſurrection and raiſed ſtate is ſtill worſe than their death and dead-ſtate; for as that is not in the firſt reſurrection, *the reſurrection of the juſt* (on the raiſed, *wherein the ſecond Death ſhall have no power*,) *Luc.* 14. 14. *Rev.* 20. 5, 6. ſo when it comes, its not as of Chriſts members, and by his ſpirit in dwelling in them, but:

but by his terrible and powerful voice, forcing them, will they, nill they, out of their graves and ſeveral receptacles, to appear before him as their dreadful angry and impartial Judge, in bodies indeed immortal and uncapable of dying any more as to a diſſolution of them, and ſeparation of them from their ſouls as before (which will be their exceeding miſery; for now they cannot be made ſenſeleſs of pain and miſery as they were while in their graves) but everlaſtingly united with their ſpirits, that both bodies and ſpirits that ſinned together, may be caſt into deſtruction together, and ſuffer together an everlaſting puniſhment, *Matth.* 25. 46. both body and ſoul being caſt into hell fire, *Matth.* 10. 28. To which purpoſe, Chriſt (whom they have ſinned perpetually againſt, deſpiſing his counſels, ſlighting his inſtructions, hating him and his reproofs, and ways, and truths, and people: and whoſe love and blood, and all the grace thereby procured for, and held forth to them, they ſet at naught) *he ſhall come in flaming fire to render vengeance on them, and gathering them before him, the heavens ſhall reveal their iniquities, and the earth ſhall riſe up againſt them*, *Job* 20. 27. and all their ſins and wickedneſſes ſhall be ript up in the ſight and veiw of God, and Angels, and men, with all their uglineſs, aggravations, circumſtances; and then they ſhall by him be adjudged to, and undergo that terrible ſentence, *Depart devil and his Angels*, *Matth.* 25. 41. whereby they ſhall be for ever thruſt out from God and Chriſt, and from all his holy Ones with infinite ſhame, reproach, and ignominy, never to taſte of their happineſs or felicity, being everlaſtingly accurſed of God, and thruſt away with moſt dreadful, miſerable, and damned ſpirits, whoſe company and counſel they here liked and followed after, into a ſtate of darkneſs or uncomfortableneſs, diſtreſs and anguiſh in the ſenſe and feeling of the moſt ſevere wrath and vengeance of God poured out like fire, and burning for ever upon them, without end, eaſe, or intermiſſion: *their worm never dying, nor their fire ever quenched; there ſhall be weeping, wailing and gnaſhing of teeth. Lo ſuch is the portion of a wicked man from God, and the heritage appointed of God for him*, *Job* 20. 29. Oh dreadful, heavy, and infinitely wretched portion? infinitely worſe than the worſt condition that any man is or can be here in; and therefore how much more than that of the righteous, in which are all things infinitely happy and glorious? But I ſhall ſay no more to it, this brief hint may ſuffice

yee curſed into everlaſting fire prepared for the D

Quanta ſatius eſt pro perpetuis bonis mala brevia penſare, quam pro brevibus ac caducis bonis mala perpetua ſuſtinere? Lact. lib. 6.

Why

Why the unrighteous and wicked have ſo ſad a death and latter end, divers reaſons might be given reduceable to two heads: I ſhall mention but a hint to either: that is to ſay, *The reaſon of the ſad end of the wicked.*

1. It is of themſelves only as to deſert, for though Satan tempt, and the world allure, and corruption move to diſobedience and rebellion againſt God; yet, through the grace of God afforded, they might reſiſt; and complying with the light, truth and grace afforded, might be helped; but putting the fear of God from them, they chooſe to walk after ſin and Satan, ſtubbornly perſiſting therein, and refuſing to turn at wiſedoms reproofes, or having begun to turn, returned back again with the Dog to his vomit, and the Sow that is waſhed to wallow in the mire, till death ſeized on them: and therefore their ſin being theirs, their punniſhment and deſtruction too is of themſelves, *Prov.* 1. 20. 24, 25, 26, *&c. Hoſ.* 13. 9. *Rom.* 1. 18, 19, 20, 21. *&c.* and their punniſhment and miſery is ſo great, horrible, and inexpreſſible.

1. Becauſe their ſins are innumerable, and every one of them exceeding great, as there is therein a ſlighting or contempt of God and his authority, power and goodneſs, which is infinite; a ſlighting alſo or contempt of Chriſt, and all done and ſuffered by him for them, and all his love therein teſtified, and all the good there-through done and extended to them; a grieving alſo and rejecting of the love and loving calls, reproofs, and ſtrivings of the holy Spirit with them, and withall making no account either of Gods favour to ſeek it, or of his wraih to endeavour to avoid it; an abuſe of all his mercies and good things here beſtowed, and ſlighting all corrections uſed for their amendment; and a careleſs deſpiſing all the glory and happineſs by him tendered; which things being againſt an infinite Deity, and his infinite Attributes, put an infiniteneſs into the demerits of their ſins, and ſo pull upon them an infinite puniſhment. And then

2. Becauſe they dying in their ſins dye out of Chriſt, and ſhall riſe again out of him, they have no forgiveneſs of their ſins through him, and ſo muſt anſwer for them, and bear the puniſhment of them themſelves: which being not otherwiſe, to be infinitely endured, but in the infiniteneſs of their time of ſufferings, will occaſion their endleſneſs to them.

2. It is of God as to the decreeing, ſentencing and inflicting it as a moſt juſt and righteous Judge; and the moſt unſpeakably injured and provoked Majeſty; who will herein ſhew forth his righteous judgment, *Rom.* 2. 6. 11. and therein

1. Teſtifie his infinite holineſs and purity in his perfect hatred of ſin and iniquity, *Iſa* 6. 3. *Apoc.* 11. 3.

Prov. 1. 24, 25, 26. 29. 2. Avenge his own deſpiſed authority, power, love and goodneſs, laws, counſels, &c. ſlighted and contemned by them.

Pſal. 2. 3, 4. 3. Avenge the injuries done to Chriſt in their ſlighting all his love, ſorrows, ſufferings for them, and Grace therein declared and tendered to them: and therein alſo

1 Pet. 2. 7, 8. 4. Magnify and glorify his Son and the infinite preciouſneſs of his blood and ſacrifice deſpiſed by them; in taking ſuch an unſpeakable vengeance of their injuries to him, upon them.

Zech. 7. 11, 12. 5. Avenge the abuſes and ſlightings of all the addreſſes of the holy Spirit to them, and gracious patient waiting upon them.

6. Avenge the abuſes of, and unthankfulneſs for the Miniſtry and ſervice of his holy Angels about them, and of all other mercies in all his creatures afforded to them, *Rom.* 2. 4, 5, 6, 11.

7. And in a word, all their abuſes of themſelves and one another, but chiefly of his *Sion*; his people and ſervants ſent to, or living amongſt them, and deſerving better uſe from them: this laſt is particularly mentioned, *Math.* 25. 41, 42, 43, 44.

No marvail now if a wicked man enlightned to ſee any thing of theſe matters, wiſht to die the death of the righteous, and to have his latter end like to his! about which (having ſpoken to the firſt and main buſineſs of the point about the excellency of the Death and latter end of the righteous or upright ones) it remains that we ſpeak a little as in the latter part of the Point we added, that they be ſuch as that even the wicked that care not to live their life, or to have their beginning and progreſs, yet underſtanding them, deſire to have their Deaths and latter ends like theirs. Concerning which, I ſhall only propound and ſpeak to a Queſtion or two, and ſo come to the Application. And ſo

The latter part of the point conſidered in anſwer to two queſtions.

1. Whereas *Balaam* in wiſhing or deſiring thus, implies that he thought it poſſible (though not certain that it would be ſo) that he might dye the death of the righteous, and that his latter end might be like his; being in a manner a prayer: and men uſe to pray for what they think poſſible. Thence it may be queried,

Whether a wicked man may die a righteous mans death.

Wher-

Whether is it poſſible, that a wicked man as Balaam *was, may obtain to dye the death of the righteous, and to have his latter end like his,* To which I ſhall anſwer by diſtinction. Queſt. 1.

That a wicked man abiding a wicked man, can by no means have ſuch a death, and after-part as the righteous and upright ones. *Except your righteouſneſs* (ſaith our Saviour) *exceed the righteouſneſs of the Scribes and Phariſees, ye can in no wiſe enter the Kingdom of God,* Math. 5. 20. that is, except men be truly righteous they cannot enjoy Gods Kingdome which is the end and portion of the righteous; and the reaſon is becauſe Anſ. 1. *Not abiding wicked.* *Reaſons of it.*

1. It is againſt the purity and holineſſe of God to admit wickedneſs, and ſo wicked men abiding and continuing ſuch, into ſuch nighneſs with himſelf, and ſo into his favour and affection as the righteous be; *for the righteous Lord loveth righteouſneſs, Pſal.* 11. 8. *and the righteous, Pſal.* 146. 8. but he is not a God that hath pleaſure in wickedneſs, evil may not dwell with him: fools may not ſtand in his ſight, he hateth all the workers of iniquity, *Pſal.* 5. 4, 5. He is of purer eyes than to behold evil and iniquity, *Hab.* 1. 13. and therefore cannot admit wicked men, as, and while ſuch, to come into his Kingdom, and have part with the righteous.

2. That would make void all the ends and intents of the Death of Chriſt, and all the whole work and buſineſs of his undertakeing; for if men might be ſaved and enjoy God in their ſins, then they might have been ſaved without Chriſts coming and ſuffering for them: for why ſhould Chriſt come to take away ſins, and waſh and make us clean from them, if God can endure them in his ſight and preſence unwaſhed away from men? yea and why then was God angry with men for ſinning? yea and Chriſt ſhould then fail of his undertaking, if undertaking to bring men to God clean and pure from their ſins, he ſhould bring them in their uncleanneſs to him; in vain is a coſtly Bath prepared for waſhing and healing men, if they may be well without it. Chriſts coming therefore on purpoſe to take oway our ſins in order to our enjoyment of happineſs, is an evident demonſtration that we may not be happy in them. Thence our Saviour ſaith to St. *Peter, Except I waſh thee, thou haſt no part with me, Joh.* 13. 8. Yea

3. That ſtands croſs to all the purpoſes, declarations and threatnings of God in the Scripture which cannot be broken,

God cannot lye, but he hath purposed, said, decreed, and declared that no unclean or unrighteous thing shall inherit his Kingdome, 1 *Cor.* 6. 9, 10. *Ephes.* 5. 3, 4, 5. either then we must cease to be wicked, or else no part with the righteous, *for the ungodly shall not stand in the judgment, nor sinners in the congregation of the just*, *Psal.* 1. 4, 5. Yea

4. They being an abomination each to other; the sinners to the righteous, much more to the most holy and righteous God, *how shall they endure to live together, and enjoy the same end, reward and portion?* *Prov.* 29. 27. Yea and lastly,

5. God should not be just, should he reward wickedness as he doth righteousness: and God forbid that the Judge of all the earth should do unjustly, *Rom.* 3. 5, 6. *Gen.* 18. 25. But

Answ. 2. *They may if they become righteous, as they may.* It is very possible that wicked men may by the grace of God cease to be wicked, and be converted to righteousness, and so they may be brought to enjoy the same end with the righteous. And of the truth of this, *Manasses*, *Mary Magdalen*, *Paul*, the malefactor on the Cross, that but there beginning to confess Christ, found mercy, and was that day with him in Paradise, *Luke* 33. 40. 43. and many more are evident proofs and instances. Yea, this is clearly signified and held forth throughout the Scriptures, that wicked men may be converted from their wickedness, and being converted, they become one in way and end with the righteous. For,

Reasons of that answer. 1. This was the end of Christs coming into the World, and dying for all men, even the ungodly and sinners: suffering the just for the unjust or unrighteous, that there-through he might both remove the curse from off the nature of man, and obtain power and spirit into himself as man, so as he might both by his power and spirit call and quicken men (being ransomed from under the curse) unto the knowledge of God and faith in himself, and also when so, to forgive and justifie them, washing them in his own blood and renewing them also by his own Spirit, into his own image and likeness from glory to glory: To which end.

2. God in and by him, and he in the power of God, hath ordered repentance and forgiveness of sins to be preached in his Name amongst all Nations for the obedience of faith, *Luke* 24, 47. in and by which he is calling, commanding, and encouraging all men, the wickedest as well as others, every where to repent;

because

becauſe he hath appointed a day to judge the World, &c. *Act.* 17. 30, 31. Yea he is calling ſinners to repentance, and cauſing his ſervants whom he hath ſaved from their ſins, and reconciled to God, to teach ſinners the way, that tranſgreſſors might be turned unto him, while it is a day of Grace, an accepted time, *Math.* 9. 13. *Pſal.* 51. 14, 15. 2 *Cor.* 6. 1, 2. with 5. 19, 20. In which time alſo

3. He is by his ſpirit accompanying his calls, bringing his word nigh to men, even to their hearts and mouths that they might receive it, believe, and be ſaved. So as the Kingdom of God is therein, and there-through made nigh to men, *which kingdome is righteouſneſs and peace, and joy in the holy Ghoſt*, *Rom.* 10. 8, 9. *Luke* 9. 9, 10. *Rome* 14. 17. the holy Spirit in the means vouchſafed, ſtriving with, or judging in men; reproving and convincing them of ſin, righteouſneſs and judgment; opening the eyes that they might ſee, and their eares that they might hear, ſo that they might underſtand with their hearts, and be converted and Chriſt might heal them, *Gen.* 6. 3. *Joh.* 16. 9, 10, 11. *Math.* 13. 15. Yea ſo nigh doth God bring his word to men, that Satan is ſaid to take it out of the hearts of thoſe that are in their hearing, and receiving it, compared but to the way-ſide, *Math.* 13. 19. *Luke* 8. 12.

4. They that do in hearing, hear; and in ſeeing, ſee; that is, when God by his Spirit is bringing light and ſalvation to them, ſhewing them his truth and teaching them his way; they that then wink not with the eye, ſtop not the eare, nor harden their heart againſt his diſcoveries, calls and operations; but liſten and look to him in the power and grace preventing them, and ſo turn at his reproofs and be converted, they come to Chriſt and to God in and by him, and are tranſlated from a ſtate of ſin to a ſtate of righteouſneſs, and from the power of Satan unto God, to receive remiſſion of ſins, and inheritance among the ſanctified by faith in him, *Iſa.* 42. 18, 19 and 45. 22, 23. *Math.* 13. 16, 16. *Prov.* 1. 23. *Joh.* 6. 44, 45. *Acts* 3. 19. and 26. 18. *Joh.* 5. 28, 29. and theſe are all juſtified from all things from which they could not be juſtifyed otherwiſe, and abiding in that grace into which they are called, they ſhall have their portion among the Saints and righteous ones, *Act.* 13. 38, 39. 1 *Cor.* 6. 9. 11. 1 *Joh.* 2. 24, 25.

5. And

5. And for as much as this grace in Christ is prepared for all men, and is in the Gospel declared and tendred to all, he being the propitiation for the sins of the whole world; and all invited and called to attend and listen to him that they might in the receit of this grace be saved; there is a Doore opened, and during the day of grace held open unto all, so as by the grace afforded through Christ, any man yeilding up to the calls of God and seeking and following on to know him, may be brought into Christ and be justified and saved, *Isa.* 25. 6. *Rom.* 3. 22, 23, 24. and 5. 18. 1 *Joh.* 2. 1, 2. *Isa.* 45. 22. and 55. 1, 2, 6, 7. *Rev.* 22. 17. In a word

6. There is in Christ through his pretious Death and Sacrifice, such plenteousnes of redemption, even forgiveness of sins, and he so liveth for ever, and makes such powerful intercession for transgressors, and is so loving to man and patient toward sinners; and God so loath any should perish, having no delight in the Death of the wicked, that as he calls such also, and extend by and through Christ his holy Spirit to enable them to obey his calls, so any wicked man obeying his call, is by the blood of Christ washed from his sins, and by his powerful intercession with God for him, in coming to God by him (who will in no wise cast out him that comes to him) is accepted of God and saved, *Psal.* 130. 4, 7. *Col.* 1. 14. *Heb.* 7. 25. *Isa.* 53. 12. *Ezek.* 33. 11. 2 *Pet.* 3. 9, 15. *Joh.* 6. 37. 1 *Cor.* 6. 11. These things considered, it is not a vain thing for men, even wicked men to wish, desire, seek, and endeavour (so as they submit to seek in the right way, and in good earnest, striving to enter the strait gate while it is yet open, and not shut against them, *Luc.* 13. 24, 25.) to attain this end, *Deut.* 30. 46, 47. But for men to wish and would, desire and crave, and yet be slothful and refuse to strive, or to strive and labour in a wrong way, rejecting the grace of God and his truth, in the evidences and operations thereof; or to wish to have the portion, end, and reward of the righteous, and yet continue and keep on in the ways of errour and sin, this is foolish, absurd, and bootless. Such as *Balaams* wishing was, who therefore notwithstanding this wish, was slain by Israel, and dyed the Death of, and among the wicked, *Numb.* 31. 8. *The sluggard wishes and desires, but hath not, because his hands refuse to labour*, *Prov.* 13. 4. and 21. 25. and many in such ways as are wrong, or when too late, seek to enter, and shall not be able, *Luc.* 13. 24, 25. *Rom.* 9. 30, 31, 32.

But

Seeing

Seeing the wicked ſometimes ſeeing the goodneſs of the death and latter end of the righteous, in ſome meaſure deſire them, whence is it they become not righteous, or walke not in the way to them?

Que. Why do any wicked not endeavour it.

To this many things might be ſaid: I ſhall but touch upon ſome of them. As to ſay, *Anſ.*

1. They ſee ſomething of their end but not ſo fully and prevailingly as to make them love and like the way they walk in thereto, becauſe they wink with the eye, and follow not on to know: light comes upon them ſometimes more than they deſire; but they deſire not to minde much the light that comes upon them, that they might get a further light into what it ſhews them. *They ſee and hate, Joh.* 15. 24. and that becauſe *Reaſons of it.*

2. They are ſenſual, and love to pleaſe and ſatisfie their ſenſes in preſent injoyments: indeed becauſe they apprehend ſweetneſs and pleaſure in the latter end of the righteous, they deſire them: but becauſe they feel and finde ſweetneſs in the world and preſent ways of ſin, they love them and retaine them; and being more affected with preſent ſweets then futures (the ways to which alſo would deprive them of much of whats preſent) they hold faſt what they have (or endeavour ſo to do) though with hazzarding the loſs of the other. Nay, becauſe the light that diſcovers the end of the righteous reproves their ways, and would deprive them of the pleaſures of ſin, they therefore hate the light, and put it from them, or turn from it, and ſo come not ſo to ſee as to be converted by it, *Joh.* 3. 19, 20. *Job* 24. 13, 14, 17. *Math.* 13. 15.

3. Winking with the eye, and not abiding in, or following the light, Satan gets more power upon them to blind and harden them, as 2 *Cor.* 4. 4. ſtealing out the light or ſeed of life from their hearts, *Luk.* 8. 12. and ſo moving them to doubt of or disbelieve again what they have ſeen, *Gen.* 3. 1, 3, 4. or alſo filling them with ſtrong deluſions to believe lies, 2 *Theſſ.* 2. 10. 11, 12. as perſwading them

1. That they may have their preſent pleaſures of ſin, and the future good things prepared for the juſt and righteous ones too, *Deut.* 29. 19.

2. That they may repent ſoon enough hereafter, *Pro.* 6. 10.

3. That God is gracious, and will forgive their ſins, though they live in them upon the account of ſome outwardly religious injoyments, or ſervices, or priviledges, *Jer.* 7. 4, 5 *Iſa.* 28. 14, 15. and 66. 1, 3. *Math.* 3. 7, 8, 9. *Joh.* 8. 33, 34. *Math.* 7. 21, 22.

4. So

4. Sometimes, that there is no hope for them, and that therefore they had as good ſit ſtill as ſtrive to enter to no purpoſe, *Jer.* 18. 11, 12. Or

5. That they are in the way already to that good end, when they are not but quite out of it, *Pro.* 30. 12. *Rom.* 9. 31, 32. *Rev.* 3. 14, 15. and many ſuch like deceits, which God juſtly leaves them to for their having pleaſure in unrighteouſneſs, and not receiving the love of the truth that they might be ſaved, 2 *Theſ.* 2. 10, 12.

4. Their pride oftimes hinders them from ſeeking after God, or accepting of his ſalvation, and ſubmitting to the ſimplicity of his ways, as *Hoſ.* 5. 5. and 7. 10. *Pſal.* 10. 4. *Joh.* 9. 25, 26, 40. they love the praiſe of men more than the praiſe of God, *Joh.* 5. 44. and 12. 43. and ſo the retaining other luſts, as covetouſneſs, ſlothfulneſs, *&c.*

Applic. The conſideration of all hitherto ſaid upon this ſecond point, together with theſe *Queſtions* and *Anſwers*, is diverſly uſeful; As

Uſe. 1. *Exhortation to all* Firſt to exhort and provoke all men to ſeek in the firſt place for the Kingdom of God, and his righteouſneſs, as in *Math.* 6. 33. as that that is infinitely worthy our ſeeking and endeavouring after, not only to wiſh and deſire with *Balaam to die the Death of the righteous, and to have our latter end, or after-part like his*, but to ſeek it, and ſeek it in the firſt place above all other things, as counting all other things below it, and inferiour to it: things momentany and vain in compariſon of Gods Kingdom, and the glorious performance of his precious promiſes, and ſo the injoyment of his righteouſneſs therein, and what may give us right and title to it, while we are made therein of the righteous ſeed or people of God. Seek we theſe things as earneſtly as *Balaam* and *Balak* did to get the people of *Iſrael* curſed; as I once knew a good man that was much moved and ſtirred up to ſeek diligently after God, partly upon this conſideration; *Were Balak* and *Balaam* (would he often ſay) *ſo earneſt to ſeek to have the people of God curſed, and ſhould not I be as earneſt to ſeek to be bleſſed of God?* a very good improvement of ſo bad a matter. Now the way to obtain this bleſſing, and ſo to die the death of the righteous, and have their end and reward, is to be indeed righteous, and do and practiſe righteouſnes by the grace of God. The way to which is

N.b. is nullus labor eſt recuſandus quo ad acquirendum quod nullo modo poſſit amitti. Lact. lib. 6. cap. 4.

1. To mind and diligently attend to the word of righteouſneſs, as

as it is called, *Heb.* 5. 13. *the Doctrine of the glorious Goſpel of the Lord Jeſus*, in which the power and arm of God is put forth for pulling us out of our unrighteouſneſs, and turning us unto righteouſneſs, *Dan.* 12. 3. *Act.* 26. 17, 18. thats the power of God to ſalvation to every one that believeth, yea and the word of faith by which heard and minded, faith is begotten; even the believing with the heart unto righteouſneſs, *Rom.* 10. 9, 10, 17. and 1. 16. this is the arm and engine wherewith God and Chriſt, by the holy Spirit (accompanying it and breathing therein, and diſpenſed thereby) worketh and accompliſheth his whole work in the heart that receiveth it. Whence men are ſo much in the Scripture, in order to their being made righteous, called upon to come to Chriſt, liſten to him and his voice, receive his ſayings, and the like, *Iſa.* 55. 1, 2, 3. and 18. 3. and 42. 18, 19. *Pro.* 4. 1, 10, 20, 21, 22. and 5. 1, 2. and 8. 1, 4, 5, 6, 31, 32, 33. *Jam.* 1. 18, 19, 21. And in this liſtening to the Goſpel and ſeeking after it

2. Wink not with the eye, but be willing to ſee and learn what it diſcovers to us, whether of, and concerning God and his grace and mercy to mankind, and ſo to us all in Chriſt Jeſus: or what it diſcovers of us, and our ſinfulneſs, the vanity and emptineſs of all our wiſdom, works and endeavours for righteouſneſs of our own, or in our ſtrength or ways; as alſo of all fleſhly priviledges, and worldly injoyments, for juſtifying us, or making us happy; and hate not, but ſuffer ſuch diſcoveries, convincements or reproofs, as are therein brought unto us, *Math.* 13. 15. *Iſa.* 42. 18. and 45. 22. and 65. 1. and 40. 10, 15. and 41. 27. 29. and 42. 1, 2, &c. Yea

3. In taking notice of what is in the light of Gods teſtimonies diſcovered to us; turn we at Chriſts reproofs, as knowing that they are the way to life, rejecting and caſting away whatſoever therein is diſcovered to be an Idol; a vain and falſe object or matter of truſt, ſtay, and confidence to our ſoules, or what we ſeek for delight, ſhelter and ſafety in that will not profit us: and ſo generally putting away from us what ever evil in heart or hand, way or work, is diſcovered to us to be in, and with us; denying all ungodlineſs and worldly luſts, ſo as to confeſs them to be ſuch and no better than that divine light diſcovers them to be, and looking to God to cleanſe and deliver us from them: and as he is helping and ſtrengthening us, laying them aſide and renouncing them, *Prov.* 1. 23. and 6. 23. *Tit.* 2. 11. *Jam.* 1. 21. 1 *Joh.* 1. 9. *Prov.* 28. 13.

4. In taking notice what that heavenly word and teſtimony, and the holy Spirit therein, and there-through diſcovers of Chriſt and the fulneſs, richneſs and freeneſs of the grace in him, and in God, in and by him; as that diſcovered affects and works upon our hearts, and draws us unto Chriſt, and raiſes us up to hope and truſt in him, approach to, and ſeek more knowledge of, and acquaintance with him; and leads, frames, moves, and ſtrengthens us to look up to God in and by him; ſeek him, admire him, hope and truſt in him, rejoyce in, and obey him: So yield we up to follow the holy Spirit therein, and to be framed thereby: not turning away therefrom, or looking off from it to any other thing to work in us or frame us; but only to ſuch arguments and motives as that Doctrine preſents us with in every caſe; not greiving the holy Spirit, or rebelling againſt it, but in and by the light, power and operation of it. *Be ye ſaved, Iſa.* 45. 22. *Be ye reconciled,* 2 *Cor.* 5. 20. *Be ye converted* and turned in to God, *Act.* 3. 19. *Be ye ſeparated* unto God. *Be ye inlarged,* 2 *Cor.* 6. 14, 17. *Be ye wiſe, and of an underſtanding heart,* &c. *Prov.* 8. 5. and the like.

5 And as the ſame grace coming in, making free, leads, and moves, and ſtrengthens; ſo in obedience to its teachings yeild up our bodies, powers and members, weapons and inſtruments of righteouſneſs, to live ſoberly, righteouſly and godly in this preſent world: doing and walking in the Commandments of the Lord, given to us by Jeſus Chriſt, looking to, and depending on God for ſtrength, help, and direction always therein, *Joh.* 8. 32, 33. *Rom.* 6. 12, 13. *Tit.* 2. 12, 13. 1. *Theſ.* 4. 1, 2, 4.

6. And in all this be not ſlothful, nor give way to diſcouragements from within or from without, but minding the grace of God and his truth ſet before us; follow we on to know him and to ſeek him, and provoke we one another, and be we willing to be provoked one by another thereunto; *caſting away the weights that preſs down, and the ſin that eaſily beſets, run we with patience the race ſet before us, looking unto Jeſus the author and finiſher of the faith*; accepting all ſuch helps therein and thereunto as God pleaſeth to afford us, *Heb.* 6. 12. and 3. 1, 8, 12, 13. and 12. 1, 2, 15. as in walking with wiſe men, hearing their reproofs and counſels, *endeavouring to keep the unity of the Spirit in the bond of peace*: building up our ſelves in the moſt holy faith, praying in the holy ghoſt, keeping our ſelves in the love of God, and waiting for the mercy of our Lord Jeſus Chriſt unto eternal life, avoyding and keeping far from the contrary thereunto, *Prov.* 6. 7. *and* 13. 18, 20. and

20. and 15. 31, 32. and 29. 15. *Eph.* 4. 3, 4. *Jude* 20. 21. *Rom* 12. 2. 2 *Cor.* 6. 14, 15. and 7. 1. considering

1. That these are the great concernments of our souls, the matters of eternity; in which if we obtain we are happy for ever, and miserable for ever if we miss, as all abovesaid in opening and explicating the end of the righteous and of the wicked evinces. And as it is said, *Deut.* 32. 46, 47. *it is not a vaine thing for thee, for it is thy life*, &c. Now the greatest things and of greatest concernment to us, are chiefly to be regarded by us: were they other mens concernments and not our own, yet in some cases being weighty and of great concernment to them, they ought not to be negleded or carelesly looked after by us: it would be unfaithfulness and uncharitableness in us, especially if put upon us: but how much more should we take care of these things, seeing it is our selves that are here concerned, and not others only. Indeed it might be for the great furtherance of others also, that we be thereby made good examples to them, fitted for their helpfulness, and filled with charity to help them: but its not so much others as our selves, and sure we are nearest to our selves, and especially in things not of light moment, but of greatest weight: were they matters of our estate, we would be industrious in them, if they lay at the stake, or were under question, but how much more may the concernments of our persons immediately challenge our care and industry? the things of this world lye without us, and men with a little may live comfortably, and many do so, yea more comfortably than others with abundance, and therefore losses in the world might not so pinch us, if reason (and much less if grace) rule us, but our persons cannot be ill, but the paines and evils will touch and grate upon us, yet were they but matters of body, as our health, ease, liberty, *&c.* we are careful there, and would count it folly and madness to be neglectful of them: though yet men may be comfortable in those things too in their spirits: *the spirit of a man will sustain its infirmities, but a wounded spirit who can bear? Prov.* 18. 14. Yet if all these should press us here, they may do so, and be but for a season, and be over and at an end when Death comes. But these are the great matters of our souls, and for ever, which if we miscarry in, render all other things to no profit or advantage, and our selves miserable for ever: the loss and misery of our soule being insuperable, neither to be born with patience, nor to be any ways bought off or to have end or

Motives.

Vivitur exiguo melius Horat.

mittigation. *What will it profit us* (as our Saviour ſaith, *Math.* 16. 26.) *to win the whole world, and looſe our own ſouls? or what ſhall be given for exchange or recompence!* what will the rich mans full bags or full barns do him good? what his beautiful wife, or pretty children, what the multitude of freinds and lovers, that may wail the loſs of him, or joy in their inheriting what he leaves behind him? yea what is any thing, what are all things to him when his ſoul in the depth of hell and miſery, is ſtript of all things, and can now receive no eaſe or comfort from any of them? As on the contrary, what harm is it to the poor man that he endures or hath endured pinching poverty, and grinding griefs, the ſcorns of the proud, and the contempt of the covetous, that he leaves no eſtate to others, but only his children perhaps, to God and his providence (who alſo accounts the ſeed of the righteous as included in his bleſſing) what if his name be caſt out on earth, and no man here miſs or deſire him; if his ſoul while here be accepted of God, and when taken hence, be in the boſome of *Abraham*, and in the embraces of Chriſt, never to grapple with ſorrows or ſufferings any more for ever! what hurt is all that to him! our own intereſts here then if any where, ſhould excite our earneſtneſs, and quicken our affections to diligence in theſe things.

Mat. 2. Again, how earneſt, zealous, and induſtrious hath God and Chriſt, and the holy Spirit been, and yet are, for us to bring us to this happineſs, and prevent our miſeries! when God made us at firſt, how much did he, how great works wrought he that we might be well provided for, and feel no miſery! The frame and fabrick of heaven and earth, and all variety of creatures therein, and his not reſting from his works till he had provided us of all things that might give us reſt, do abundantly teſtifie. But when we had by our ſin forfeited all theſe benefits, ſee how our miſeries rather added to his diligence, and increaſt the workings of his love and pitty toward us, then any whit abated them, we had made him more work, and he diſdained it not. He looked out for a ranſome for us, and found it, when neither men or Angels could have invented one. He reſted not in the miniſtry of Angels to us, nor inſtitutions of Laws and Ordinances pointing us out a way of righteouſneſs that the man that doth them might live therein; but finding a defect in all thoſe ſacrifices and appointments, and that our miſery was ſuch as no Law could provide againſt it, no work of ours remedy us in it; he ſpared not his own Son, but

ſent

ſent him forth for us, made him fleſh, and ſin, and a curſe, delivered him up for us to Death, and therein laid upon him the iniquities of us all; raiſed him up for our juſtification, exalted and glorified him, filled him with all his fulneſs for us, made him the great High-Prieſt to plead for us, and make reconciliation for our ſins: Our Prophet to inſtruct and guide us in the way to life: our King to command, govern and rule us; to ſave, protect and honor us: the Lord of all to controul all enemies and evils, and order all creatures as may be beſt for us; our Phyſician to heal us, *&c.* He declares him, calls to him, draws us by his love and its cords, his bounty, goodneſs, forbearance, inviting us to repentance, his corrections tend to drive us from our Idols, and force us to ſeek after him, that we may live. Chriſt alſo he hath been, and is as zealous of our good, and ſpared no paines or coſt to do us good and help us. He accepted his Fathers will, came down from heaven to do it, did it with cheerfulneſs, delighted to do it, was incarnate, acted, and did good; ſuffered, ſorrowed, dyed, and therein bare our ſins and carryed our ſorrows; reſted not till having made a purgation for our ſins by his blood, ſlain the enmity, broken down the wall of partition, deſtroyed him that had the power of death, that is, the devil; aboliſhed death, taken out of the midway what might hinder us from coming back to God and to happineſs; made peace for us, perfected righteouſneſs, obtained an eternal redemption: offering up himſelf a perfect ſacrifice to his Father, he received of him what ever power, glory and fulneſs might furniſh and fit him to be the Author of eternal ſalvation to all that obey him, and then he ſat down and reſted at the right hand of God. And yet as the Father worketh hitherto for our good, ſo he worketh alſo; and is faithfully mediating with him for us, and digging about and dreſſing us, ſending forth his ſervants, and with them his Word and Spirit, calling, counſelling, *&c.* The holy Spirit alſo as he was one in deviſing help and preparing it, in preparing and ſanctifying the body of Chriſt, and ſtrengthning him in all his ſervices and ſufferings for us (*for in the eternal Spirit he offered up himſelf without ſpot to God*, *Heb.* 9, 14.) ſo he in the name of Chriſt and of God in him, ſtrives in and with men, inlightning, calling, reproving, convincing, moving, promiſing, threatning, withdrawing, and returning againe and uſing all means to wooe and turn us to Chriſt, and confirme us in him that we might live and not die. Now ſhall God, and Chriſt, and his

Spirit,

Spirit, be ſo concerned in us and our welfare, and ſhall we be ſloathful and neglective for our ſelves? how then can, or ſhall we eſcape if we neglect ſo great ſalvation that the whole bleſſed Trinity are ſo diligent to promote!

Mot. 3. *Παρακύπτειν is proper ſo Colo & accurate introſpicere, omni ſtudio in aliquid incumbere*, heedfully to pry into, to look wiſtly at a thing.

The holy Angels are taken with what God hath done for us to do us good, peeping down as it were diligently prying into it, 1 *Pet.* 1. 12. and they rejoice in our welfare, *Luke* 15. 10. and ſhall not we be much more inquiſitive into them, and diligent in endeavouring after what they rejoice in, and we ſhould much more: they joy for us when well, and ſurely we ſhould much more joy for our ſelves; and if we neglect it, we our ſelves muſt bear it, *Prov.* 9. 12.

Mot. 4.

The evil Angels or Devils are buſie and earneſt to ſeek our ruine, and make themſelves and us everlaſtingly miſerable; and their rage is great as their time is ſhorter, *Rev.* 12. 12. and ſhall not we much more be induſtrious in ſeeking after our own good and welfare? that we may avoid their ſnares, and attain what they have loſt, and envy that we ſhould find it, even eternal happineſs? ſhall our enemies be diligent and vigilant to harm and kill us, and ſhall we ſleep and be ſlothful, and not ſtand upon our Watch and Guard, watching and praying againſt them? and uſing all means to prevent our miſery and their deſigns upon us? Satan compaſſes the earth and walks to and fro therein, and ſeeks whom he may devour, 1 *Pet.* 5. 8. *Job* 1. 7. and ſhall we ſit ſtill and not go to and fro to ſeek for knowledge and get underſtanding, to be delivered from him and his ſnares, and obtain everlaſting happineſs?

Mot. 5.

The wicked are buſie and eager, and earneſt to ſerve the devil and work out their own miſery, and poiſon themſelves and us, and one another with their evil principles or examples; or to oppreſs and cruſh us with their wicked and malicious deſigns, making themſelves and one another, and all of us miſerable ſo far as they can: and ſhall not we be as careful, ſolicitous and diligent to do our ſelves, and one another, and all men good, and to ſerve God, and make ſure of heaven? &c.

Mot. 6. *Per mare per terras, &c. Trahit ſua quemq; voluptas.*

The children of this world are eager for the world: for riches, honours, pleaſures; plotting, aſſing, running, riding, venturing ſoul and body, and all for the world: riſing up early and ſitting up late and eating the bread of carefulneſs: the covetous man for riches, the ambitious man for honours, the voluptuous man for

for his pleasures and jollity, watching and taking their opportunities for hawking, hounding, whoring, sporting, &c. every one for that his heart carries him out after; and shall not we be as industrious for Heaven, and God, and Christ: as the Apostle saith, they that strive for Masteries are temperate in all things, and they indeed for a corruptible crown, and should not we do more for an incorruptible? 1 *Cor.* 9. 25.

Mot. 7.

Yea every creature is busie in what its office and work is, the Beasts to feed themselves, which is the best happiness they are capable of, the Birds to feed themselves, and sit and sing, &c. the Bee follows its making of honey, the Spider to make its web, the Ant prepares her meat in the summer, and gathers her food in the harvest, &c. the Rivers run from their springs into the Seas, and the Seas ebb and flow: all things are full of motion, and labour; and shall we only be idle and sit still or do nothing, or act but lazily for that which was the end of our coming into, and continuance [illegible] the world? that is to say, the everlasting welfare of our souls, *Eccles.* 1. 4, 5, 6. let not all these rise up in Judgment against us and condemn us.

Parva nam in exemplo est, magni formica laboris, Hor.

Mot. 8.

The Queen of the South came from the ends of the earth to hear the wisdom of *Solomon*; and we have the wisdom of one greater than *Solomon* brought to us in the Gospel and preserved among us, and shall we not prize it, and improve it to our own and one anothers happiness? *Math.* 12. 40. 41. It were profitable to do as St. *Chrysostome* exhorts his hearers, take the holy Bible in our hands, call together our neighbours, and by those divine Oracles water thence our own minds and theirs that are with us, that so we may escape the devices of the wicked one, and reap many good benefits to our selves. To say nothing of many diligent to travail far and near, and hazard their lives and souls to see fashions, and shall not we be more industrious to see and enjoy the heavenly country?

Βίβλιον θεῖον λαβῶν μετὰ χείρας καὶ στηρίσας τοὺς πλησίον, διὰ τῶν θείων λογίων ἀρδέτω καὶ τὴν δι' ἀνοίας ἑαυτοῦ καὶ τῶν συγγενομένων ἵνα τοῦτο καὶ τὰς μηχάνας τοῦ πονηροῦ διαφυγεῖν δύνε. θῶμεν καὶ μεγάλα καρπώσασθαι ἀγαθά. *Chris. Hom. cit.* 6. *in Gen.*

Mot. 9.

9. And to say no more: The time past may suffice us to have wrought evil and sought after our ruine: its time now to awake to righteousness and give diligence that we fail not of the grace of God, lest our time be put to an end, before we think of it, and we be lost for ever for want of wisdom and diligence to improve our times and opportunities while we had them, 1 *Pet.* 4. 3, 4. *Rom.* 13, 12, 13. These and the like things should be considered by us.

It

Use 2. Exhortation to believers.

It may alſo further exhort and provoke all that are in the way of righteouſneſs, and following after it, to hold on their way, and be not turned aſide by any means from it, ſeeing it hath ſuch an end and reward at laſt in death and after death. Caſt not away your confidence which hath a great recompence of reward; but we have need of patience that after we have done the will of God, we may receive the promiſes; for yet a while, and he that ſhall come, will come, and will not tarry. Now the juſt ſhall live by faith, but if any man (yea if he) draw back, my ſoul (ſaith God) ſhall have no pleaſure in him, *Heb.* 10. 35, 36, 37, 38. as good not at all, as not to the end: better never to know the way of righteouſneſs, than having known it, to turn from the holy commandment, 2 *Pet.* 2. 20, 21. and therefore

Rule 1. Abide in Chriſt, in the minding and eyeing him and the grace given us in him, and ſo in the likement of him, and well pleaſedneſs with him, by that grace affected in us, take heed of a decay of our firſt love, or a leaving it; but be diligent and daily in the conſideration of him, and the grace given us in him, 1 *Joh.* 2. 28. *Joh.* 15. 4, 5. *Rev.* 2. 3, 4, 5. *Heb.* 3. 1, 2. 7. and 12. 2. 15. and

Rule 2. Let Chriſts word abide in us: forget not, nor let ſlip that which we have heard and received concerning him and from him, they will admoniſh, inſtruct, and direct us every where; yea they will ſtrengthen and frame us to abide in the faith, and likement of him, and dependance on him; for the Goſpel of Chriſt is the power of God to Salvation (for the preſervation and keeping from falling) of every one that believes, *Joh.* 15. 4. 1 *Joh.* 2. 24, 25. *Heb.* 2. 1. 3. *Col.* 3. 16. *Rom.* 1. 16. and 16. 25, 26.

Rule 3. Hold faſt the ordinances, traditions, or obſervances delivered to us by the Apoſtles, for our edifying our ſelves and one another in the faith of Jeſus; ſuch as be our Chriſtian communion and fellowſhip in the Goſpel; not forſaking the aſſembling of our ſelves together; But exhorting one another while it is yet called to day; and therein provoking one another to love and good works, praying in the holy Ghoſt both by our ſelves and together with, and for one another, and for all Saints, breaking bread or obſerving the Lords Supper and whatever ordinances of the Goſpel, the Apoſtles having received them of the Lord delivered to us, for our helpfulneſs, growth and preſervation in grace, 2 *Theſſ.* 2. 14, 15. 1 *Cor.* 11. 2. 23. *Col.* 2. 5. *Heb.* 3. 12, 13. and 10. 24, 25. and 13. 1. *Jud.* 20, 21. *Eph.* 6. 11. 18, 19.

Beware

Beware of, watch and pray against all that may harm us and occaſion our turning aſide, plucking out the right eye and cutting off the right hand or foot to that purpoſe, where they offend us, leſt by retaining them they prejudice us, miſ-lead, and undo us, *Mark* 9. 43. 48. *Math.* 26. 41. and ſo *Rule* 4.

1. Beware of falſe Prophets that under fair and ſpecious pretences commend ſomthing as right, or as righteouſneſs to us, which is not ſo, to deprive us of our reward in Chriſt, by corrupting us from the ſimplicity in him; the belief of his doctrine and of the ſufficiency thereof, and of the grace in him for us in all things; directing us to ſome other law, doctrine or obſervation as neceſſary for us beſide him, and what he propoſes to us, or as rendring ſomething in and of him doubtful, needleſs or vain for us, *Math.* 7. 15, 16. and 24. 4, 5. 23. 24, 25. 1 *Joh.* 2. 18, 19. and 4. 1, 2. 6. 2 *Joh.* 7. 8, 9. *Gal.* 1 8. 9. *Ceaſe to hear the inſtructions that cauſe to erre from the words of knowledg*, Prov. 19. 27. *and go from the preſence of a fooliſh man, when thou perceiveſt not in him the lip of knowledg*, *Prov.* 14. 7. *Caut.* 1.

Beware of eyeing and looking upon our own attainments, abilities, or ſeeming excellencies and fulneſs, and ſo of being therethrough puffed up with pride, and becoming high-minded; pluck out that right eye and caſt it away, for its exceeding dangerous; for pride goeth before deſtruction, and an haughty mind before a fall; *Be not high minded therefore, but fear as knowing thou ſtandeſt not upon thine own goodneſs, but by faith in Chriſt*, *Prov.* 6. 13. and 16 18, 19. and 18. 12. *Rom.* 11. 20, 21. *Caut.* 2.

Beware of eyeing and looking upon the pomp and ſplendour of the world, and their preſent portion, power, policy, multitude, and ſtrength for oppreſſing the truth: or on the contrary, on the low eſtate, perſecutions, troubles and afflictions that the ſeekers and followers of the Lord are here expoſed to, or that thou thy ſelf meereſt with: or art threatned with, and in danger of, or likelihood to fall into, for thereby ſome have been turned aſide, and have fallen from the way of righteouſneſs. Thus *Aſaph* had like to have ſtumbled, and to have turned aſide; therefore pluck out thy right eye here too, and caſt it from thee, minding the Teſtimony of God which declares the ſad end of the wicked, notwithſtanding all their enjoyments, and the good end of the Lord toward the righteous in ordering their tryals and afflictions; and the good end he will make with them in the concluſion, *Pſal.* 73. 3. 12, 13, 14, &c. *Caut.* 3.

Cant. 4. Beware of the love of this world, and the things of this world; as its favour, friendſhip, flatteries and the like, leſt thy heart be ſnared with them; either ſo as through luſt after them, if not had; or through content taking in them, or cares about them if enjoyed; or griefs about them if miſt or loſt, to have thy heart choked, and the love of God eaten out of thee: or to have thy heart ſurfeited and drunken with them, or carried away with fooliſh and noyſome luſts after, and unſober uſe of any of them to thy deſtruction. Love not the world nor the things of the world. *If any man love the world, the love of the Father is not in him*, Joh. 2. 15, 16, 17. *and he that will be a friend of this world, is an enemy of God, Jam.* 4. 4 See alſo *Math.* 13. 22. 1 *Tim.* 6. 9, 10, 11. *Luke* 21. 34, 35, 36. *if riches increaſe, ſet not your hearts thereon, Pſal.* 62. 9, 10.

Cant. 5 Beware of poreing too much upon thine own barrenneſs, deadneſs, ſinfulneſs, unworthineſs, or the little profiting by the means of grace, or by Gods dealing with us; or the afflictions, croſſes, temptations, deſertions thou meeteſt with from God in the hidings of his face, or the like: or what of that nature may, and as they tend to discourage in thy attending to and following after him, but caſt away thoſe weights that preſs down, and conſider what Chriſt ſets before thee in *Iſa.* 51. 1, 2, 3. &c. *Hearken unto me*, ſaith he, *ye that follow after righteouſneſs, that ſeek the Lord. Look to the Rock out of which ye were hewn, the hole of the pit out of which ye were digged. Look to Abraham your Father, and Sarah that bare you, for I called him alone, and bleſſed and encreaſed him*; Where by the Rock out of which ye were hewed, may either be meant Chriſt; and by the hole of the pit out of which we were digged, the low eſtate of his abaſement and ſufferings out of which we were begotten of God, to ſeek him and follow after righteouſneſs, or elſe the low eſtate out of which he digged or pulled us. And then its the ſame with that in *Heb.* 12. 2. *Look to Jeſus the Author and finiſher of the faith*, and that in *Eph.* 2. 11, 12, 13. *Remember what you were before ſaved by grace, and yet how by his grace and ſufferings ye were ſaved.* Or elſe the next words explain the former; namely, *Conſider Abraham the father of us all, as believers, and Sarah our Mother, the Type of the heavenly Jeruſalem, the Mother of us all, Rom.* 4. 16. *Gal.* 4. 26. how dry his body, how barren her womb, how alone they were, and how likely ſo to have remained, in reſpect to fruitfulneſs, when God called them, and

yet

yet his call and bleſſing upon them made them increaſe. And ſo God will comfort *Sion*, and will comfort all her waſte places, and make her wilderneſs like *Eden*, and her deſart (thoſe of her that are moſt deſolate forſaken and forlorn, in following after righteouſneſs and ſeeking the Lord) like the Garden of God. *Joy and gladneſs ſhall be found therein, the voice of thanksgiving and melody*, And verſe 4. His righteouſneſs, even the accompliſhment of his promiſes is near, his ſalvation (or deliverance for ſaving) is gone forth (is on the way to you and draws nigh,) ſo that hold but on a little longer, and you ſhall obtain them.

Beware of too wi[illegible]eying and looking upon the faults and offences, pride, ſlightings, weakneſſes and miſcarriages of brethren; or of ſuch as make profeſſion and worſhip with us, they may ſometime occaſion ſtumbling and turning aſide. If thy right eye offend thee there, pluck it out and caſt it from thee, putting on charity which covers a multitude of offences, 1 *Pet.* 4. 7. 8. *Caut.* 6.

Beware of evil company and fellowſhip with vain, empty and ſinful perſons. Be not unequally yoked with unbelievers; either as to marriage with ſuch, or as to holding great correſpondency and intimacy, or making leagues with them. The *Canaanites* drew away *Iſrael* by ſuch means from God. *A companion of fools is in danger to be deſtroyed*, *Prov.* 13. 20. *Bleſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners, nor ſate in the ſeat of ſcorners.* Be not therefore amongſt wine-bibbers, among riotous eaters of fleſh, a companion of Harlots, or vain perſons, or bound up in friendſhip with angry furious perſons, leſt they prove a ſnare to thee, and undo thee, 2 *Cor.* 6. 14, 15, 16, 17. *Pſal.* 1. 1. *Prov.* 1. 10, 11. 15. and 22, 24, 25. and 23. 21, 22. and 24. 1, 2. *Caut.* 7.

Laſtly, beware of the receiving the Grace of God in vain, or overly; for that's a great or main ground of, and way to the failing in all the other particulars, and in time of temptation and ſufferings for the Goſpel cauſes or occaſions a falling off; therefore give we diligence that we fail not of the Grace of God, leſt any root of bitterneſs ſpring up, &c. *Math.* 13. 5, 6. 20, 21. 2 *Cor.* 6. 1. *Heb.* 12. 15, 16. But I ſhall forbear any further particulars, only add ſome conſiderations over and beſides what is ſaid in the fifth Caveat for further helpfulneſs. *Caut.* 8.

Conſider the wonderful encouragement thou haſt in God and Chriſt, and the engagement thou haſt thence to continue in the *Help* 1.

faith and obedience of him. It may be ſeen in diverſe particulars; as

1. Conſider what he hath already done for thee to manifeſt his love and goodneſs to thee, and ſufficiency to help and ſave thee. Did he not deviſe and find out a way to help and ſave thee, when thou waſt wholly loſt, and his own Word, Truth and Law ſtood againſt thee? and it was above the reach of men and Angels, much more of thine own power and wiſdom, either to help thee or to find out a way whereby God might help thee. He was both infinite in wiſdom and underſtanding to find out the way, and in power to be able to bring it about, and hath actually deviſed and made the way for thy welfare, in his giving his only Son for, and to thee, as before hath been noted: and Chriſt hath come forth, ſuffered and dyed for thee to ranſom thee from curſe, by being made a curſe for thee, and to obtain bleſſing for thee, and give it to thee. Now he that ſpared not his own Son, but delivered him up for us all while ſinners and ungodly, how ſhall not he alſo freely give us all things with him that may further conduce to our welfare and ſalvation? 1 *Rom.* 8. 32. *if he hath reconciled us to himſelf being enemies, by the Death of his Son, how much more being reconciled ſhall we be ſaved by his life? Rom.* 5. 10. and Chriſt having laid down his life, and ſhed his blood for thy redemption and juſtification, what mayſt thou not hope in him that he will do for thee? and what art thou not obliged to do for his ſervice and glory? where is there any that ſo loves us, and hath ſo done for us that we ſhould turn from him to them? had any paid a great debt for thee and freed thee from priſon, and taken thee home to him to maintain thee, when elſe likely to have periſhed, wouldſt thou not be very confident of his after-freindſhip to thee, and think thy ſelf greatly ingaged to love him, and be ready to do him ſervice?

2. Conſider again what fulneſs and ſufficiency is in him for us, to help and ſuccour us all along, and in all tryals and temptations, to ſave us from all enemies, and bring us to the inheritance. *Among the Gods there is none like unto thee, O Lord, nor are there any works like thy works*, ſaith *David*, *Pſal.* 86. 8. In Chriſt God hath provided all things for us pertaining to life and godlineſs, all things are there ready, *Math.* 22. 4. in him it hath pleaſed the Father that all fulneſs ſhould dwell; yea, all the fulneſs of the Godhead dwells in him as in our Head and Saviour, and in him we are compleat. *Coll.* 1. 19. and 2. 9, 10. Againſt the guilt of

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our ſins, there is in him through his blood plenteouſneſs of redemption, even forgiveneſs of ſins that the conſcience of them might not drive us by deſpair from him, but that confeſſing them and repenting, we might ſeek and obtain mercy in and by him, *Pſal.* 130. 4, 7. 1 *Joh.* 2. 9. and 2. 1, 2. *Eph.* 1. 7. through that plenteouſneſs of redemption in him thou maiſt oppoſe to the greatneſs of thy ſins, the greatneſs of his mercy and grace, *Pſal.* 145. 8. *Eph.* 2. 4, 5. againſt the multitude of thy ſins the multitude of his mercies, *Pſal.* 5. 7. and 51. 1. to all ſuch as ſeriouſly turn to him for it, he will multiply pardon, *Iſa.* 55. 7. Againſt the conſideration of thy weakneſs there is infinite ſtrength in him to ſupport and inable thee under what tryals, and unto what ſervices he doth call thee: Againſt the conſideration of thy folly and bruitiſhneſs, there is in him all the treaſures of wiſdom and knowledge, and upon him the Spirit of wiſdom and revelation to inlighten and inſtruct thee, and to make thee wiſer than thine enemies, even wiſe to ſalvation, and therein to be wiſdom to thee, *Iſa.* 42. 1. 1 *Cor.* 1. 30. Againſt the corruption of thy nature and natural diſpoſition, there is in him Spirit and Grace to renew, waſh and ſanctifie thee, ſo as to preſent thee white and pure, without ſpot or wrinkle, or any ſuch thing; he being made thy ſanctification, 1 *Cor.* 1. 30. *Eph.* 5. 26. Satan is ſtrong to tempt and trouble thee, but there is in him greater power to uphold and ſuccour thee, 1 *Joh.* 4. 45. Againſt the power, policy and malice of the world, he hath overcome the world, and hath greater wiſdom, power, and love to ſtrengthen, help and ſuccour thee, *Joh.* 16. 33. In a word, there are all things in him, and that in all fulneſs that are needful and fit for thee to ſave and ſatisfie thee. Riches and honor are with him, yea durable riches and righteouſneſs: his ways alſo are full of pleaſantneſs, and all his paths peace, *Prov.* 3. 17. and 8. 18. Now who would a poor man be willing to retain to and remain with, but ſuch a perſon as can every way ſupply his needs? *Iſa.* 45. 23, 24.

3. Conſider, God in Chriſt hath made a Covenant, and ratifyed it in his precious blood and confirmed it with his oath, in which are all precious promiſes for adminiſtring all ſupplies of grace out of that infinite fulneſs in Chriſt for thee, according to thy needs in thy attending to, and abiding in him: a Covenant ordered in all things and ſure which Chriſt alſo hath undertaken as the Mediator of it in the vertues of his precious blood, and by his powerfull interceſſion to ſee made good to thee, *Heb.* 9. 15. A Covenant

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in which is provided and promiſed the writing his Law in thy heart, putting his feare in thy inward parts, teaching thee the knowledge of God, and the everlaſting blotting out thy ſins, ſo as to remember them no more, *Heb.* 8. 10, 11, 12. Yea, in a word, all grace neceſſary and good for this life, and for that that is to come, 1 *Tim.* 4. 8.

4. Conſider that God is faithful that hath promiſed and cannot lie, nor will faile or forſake them that ſeek and wait upon him, *Heb.* 10. 23, 24. and 13. 6, 7. and Chriſt is faithful to him in all things that he hath appointed him to: both as the Apoſtle of our profeſſion to teach us in that Covenant, and as the great High-Prieſt to mediate the diſpenſation thereof for us, and give down its promiſed contents to us; and he will not fail, nor be diſcouraged till he have ſet Judgment in the earth, *Heb.* 3. 1, 2. *Iſa.* 42. 3, 4. And of the faithfulneſs of God and Chriſt to uphold, ſave and ſatisfie the hearts of thoſe that wait upon him, there is a cloud of witneſſes, even all his Saints in all ages; who have ever lived and been preſerved through the faith of him to ſalvation, *Heb.* 11. tot. and 12. 1. Yea art not thou thy ſelf a witneſs hereof? hath he been a barren wilderneſs or land of darkneſs to thee? what iniquity haſt thou found in him that thou ſhouldſt forſake and leave him? well ſaid the holy martyr *Polycarp*, *Above fourſcore years have I ſerved him, and he never harmed me, and therefore I will not now deny or forſake him*, when he was about to be burnt for his name ſake, *Jer.* 2. 5, 31.

Epiſt. Smi n. Euſeb. lib 4 chap. 15.

Help. 2. Conſider the exceeding emptineſs of all other things or perſons, ſtates or injoyments out of him; whither wilt thou go from him to help or mend thy ſelf? *he only hath the words of eternal life*; no ſalvation but in him, and in the way of his commandments, *Act.* 4. 11, 12. *Joh.* 6. 68. none elſe was crucifyed for thee, nor waſt thou baptiſed into any other name, 1. *Cor.* 1. 13. if then thou turneſt from him, thou muſt needs go after vain things, and things that cannot profit thee: there is no ſacrifice but his available with God for thee, 1 *Sam.* 12. 19, 20. *Heb.* 10. 26. to which of the Saints then wilt thou turn, if thou neglect him? if thou go to the wiſe virgins having fooliſly neglected him, thinking they will ſupply thee, thou art deceived: they will tell thee their oyl they have is too little for themſelves and thee too, and bid thee go and buy ſomewhere elſe, *Math.* 25. 9. If thou goeſt from Chriſt to Antichriſt, the Pope and his Miniſters, they will tell thee indeed they

Job 5. 1.

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can redeem thy soul from purgatory, which is nothing; but from hell, they cannot redeeme thee; they may tell thee they can give thee pardon and prevent thy misery: but their indulgences are so void of a bottome, that if thou rely on them thou wilt drop through into destruction: if thou goest to men, *men of low degree are vanity, and men of high degree are a ly, to be laid in the ballance they are altogether lighter than vanity.* If thou flee to riches, *they make themselves wings and will flee away from thee.* Yea all things will fail thee; and against the wrath of God from whom thou with-drawest, no power can defend thee, nor pollicy shift thee, or secret hiding place secure thee: if thou betakest thy self to thine own righteousness and works, they shall not profit thee, *Isa.* 57. 12. for if they could have saved thee, Christ came and dyed in vaine, which could not be. See D. Taylor dissuasive from popery, ch. 2. §. 4.

Consider the brevity of all things here: the afflictions, tryals and sufferings here that thou hast to grapple with, are but short, the minding that will be a means to perswade thee to hold out a little longer and endure them: they are but momentany, 2 *Cor.* 4. 17. and that consideration in part helped the Apostles as there is implyed. The pleasures or injoyments of the world for which sin and satan would perswade thee to exchange eternal life, are short too, the pleasures of sin are but for a season, and that might be in *Moses* eye too. *Heb.* 11. 25. and so *riches are not for ever, nor doth the crown endure to every generation, Prov.* 27. 24. after a little while both the good and the bad of this world will be gone: the world passeth away, and the lust of it; yea, and the enmity and troubles of it too: *Yet a little while, and he that shall come, will come, and will not tarry, Heb.* 10. 37. And then *Help.* 3.

Consider (what we have been in this Treatise all along considering) the happy end and reward of the righteous at Christs coming, and their exceeding joy that have waited for him, and shall then say with shouting; *Lo, this is our God we have waited for him, and he will save.* This is the Lord, whom we have tarryed for, *we will rejoyce and be glad in his salvation, Isa.* 25. 9. And on the contrary the sad end of those that have not waited for him, but hasted from him, and turned aside to crooked paths, they shall have sorrows multiplyed upon them then, being led forth with the workers of iniquity, *Psal.* 16. 4. and 125. 5. 6. whose doleful end we have before mentioned. Let these things be considered, and they may be useful through Gods blessing to perswade us to cleave to Christ, *Help.* 4.

Chriſt, and perſevere to the end with him.

Uſe. 3. *Diſwades from envying the wicked.* A third uſe is, to diſcover the cauſleſneſs that the righteous have to envy and fret at the proſperity and portion of the wicked: ſurely they have no cauſe ſo to do, if they conſider either the happineſs of their own eſtate, as to the end or after-part thereof eſpecially: or the miſery and wretchedneſs of the ſtate and condition of the wicked, eſpecially as to their end that haſtes apace. See to that purpoſe, *Pſalmes* 33. and 73. throughout, as alſo *Prov.* 3. 31. and 23. 17, 18. *Let not thine heart envy ſinners, but be thou in the fear of the Lord all the day long:* for there is an end. Conſider that both thine own and the goodneſs of it, the end that death will put to thine afflictions and ſufferings, and the reward and recompence that will be after, which is thine expectation that ſhall not be cut off, as alſo the ſad and calamitous end of the wicked thine enemies. See alſo *Prov.* 24. 1, 2, 19, 20.

Uſe. 4. *Reproof to our fears of death.* It may alſo reprove and check any fearfulneſs of Death, or loathneſs to die found, and given way to in and by believers. Why ſhould we fear death, ſeeing Chriſt hath aboliſhed Death for us, and made it (to all in him without doubt) better than the day in which they were born, *Eccleſ.* 7. 1. 2 *Tim.* 1. 10. the outlet to ſorrows and miſeries, and in-let to all happineſs; a paſſage to reſt, and peace, and freedom from all evils, and to the nearer and fuller injoyment of Chriſt, and of the happineſs given us in him! The Apoſtle was not afraid, but deſirous to be diſſolved and to be with Chriſt, and ſure if we knew and loved Chriſt as well as he, and loved the world as little, we ſhould be ſo too: and though *David* had ſome riſings of fear in the veiw of it, yet ſee how he checks them in, *Pſal.* 49. 5. *Why ſhould I fear in the days of adverſity, when the iniquities of my heels do compaſs me about, ſeeing none can eſcape it, and the Lord will redeem my ſoul from the power of the grave,* (or of hell) *and will receive me,* ſaith he *Verſ.* 15. The conſideration of the end or reward of the righteous, which we have in ſome meaſure been veiwing; as it ſhould provoke us to diligence in ſeeking to be found in Chriſt as our righteouſneſs; ſo being ſo to incourage us to lay down our lives when he calls for them from us, and eſpecially in a way of ſuffering for him, with as much readineſs as a childe to leave ſome poor cottage where he did ſojourn, to go to his Fathers full and ſtately houſe: or a wife to leave ſome place of pilgrimage and hardſhip, to go to live with her loving, rich, and tender husband. But how much

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do we generally both live and die more by, or according to ſenſe, than by or according to faith? and yet as it is a mercy to live out our days, to be ſerviceable in them to God and men, that fulfilling our work we may receive the fuller reward; or having through wandring weakned our ſelves, to live to recover ſtrength, and not be taken away in the midſt of our days in wrath and Judgment: ſo the Saints have been, and we may be loath to die, and ſubmiſſively deſire to be ſpared of God, ſo as we may come to our graves as a Rick of Corn fully ripe, *Pſal.* 39. 13 and 102. 24. *Job* 5. 26. *Phil.* 1. 24. *Iſa.* 38. 3, 4.

Uſe. 5. *Exciting wicked men to repent.*

It may alſo incite and provoke wicked men to conſider with themſelves the ſad and doleful ſtate and way they are in, and to awaken betimes while yet they may, and there is yet a day of grace and mercy afforded them to repentance; that ſo they may not know what the death of the wicked is, and the after-part that will follow: but that that ſad and endleſs miſery may be prevented from them, it ſpeakes aloud to all ſuch in the language of the holy Ghoſt in *Iſa.* 55. 7. not only to wiſh, and deſire, and pray as *Balaam* here did, *Oh let me die the Death of the righteous, and let my latter end be like his*; but *to forſake their ways, and let go their vain and evil thoughts, and turn to the Lord, who is gracious; and to our God, who will multiply to pardon: and who hath ſaid and ſworn as he lives he hath no pleaſure in the death of the wicked, but rather that he turn and live, and therefore calls, Turn ye: turn ye, why will ye die?* *Ezek.* 33. 11. There is all the reaſon in the world that a wicked man ſhould turn from his wickedneſs, and not go on in it; for if he go on, there is a gulf before him into which he will fall, and wherein he will certainly periſh for ever; all the word of God ſtands againſt him; yea, all the love and mercy of God and the ſufferings, blood and purchaſe of Chriſt thereby, will come in and plead againſt him, and ly upon him, and aggravate his miſery if he turn not in time: his peace, proſperity and comforts will all flee away and vaniſh ere long, as ſmoke in the wind: and his miſeries and ſorrows will come thick and threefold upon him, and cruſh him in peices for ever. And on the other ſide, if he repent and turn, the word, and promiſe, and oath of God: the ſufferings, blood, ſacrifice and mediation of Chriſt, and the holy Spirit in and with all are for him, and aſſure him of a gracious intertainment with God; of waſhing, cleanſing, forgiveneſs and healing by Chriſt, and of an everlaſting happy portion; his death

than will be good, and his resurrection better, and his after-state best of all. He shall have what *Balaam* here wisht to have, *his soul shall die the death of the righteous, and his latter end shall be like his.*

Use. 6. *Reproof to the wicked not turning, and to such as backslide.*

It proclaims the desperate folly and madness of wicked men, that will yet persist in their wickedness, notwithstanding such a discovery of the end of those that so do: but much more the desperate madness of such as having been through the grace of God brought into the way of righteousness, do for any occasion, or upon any account either of discontent with their owne way and portion, or coveting after the way and portion, or injoyments of any other, turn from the way of righteousness: these do as those who being brought safely out of the dangers of the seas, and of perishing there by some storm, and being set safely on a rock on the shore, should because the wind blows cold upon them, or because they see some little fishes play, or rather some perishing men float on the waves, throw themselves headlong thereinto to their destruction, but indeed far worse. *If I say to a righteous man,* saith God, *thou shalt surely live; if that righteous man trusting in his righteousness, commit iniquity, he shall surely die,* Ezek. 33. 13. If we turn from God, we must needs go after vain things, and things that profit not, 1 *Sam.* 12.21. but thats but an easie and soft expression in comparison of what the holy Ghost hath elsewhere, as when he saith, *Thou wilt destroy all those that go a whoring from thee,* *Psal.* 73. 27. And *they shall be destroyed with an everlasting destruction from the presence of the Lord, and from the glory of his power, that obey not the Gospel,* 2 *Thes.* 1. 7, 8. and they are said not to obey the truth that abide not in it, *Gal.* 3. 1.

Use. 7. *Instruction to moderation in mourning for deceased believers.*

Non est lugendus qui ante, cedit sed plane desiderandus. profectio est quam putas mortem. *Ter.* de patien. Πρεύεσθαι *apud Græc. est mori.*

But lastly, it may instruct us to moderation in our mourning for the death of such as are righteous and die in the Lord; that we should not mourn for them as those that are without hope, either of or for them, or of our enjoyment again of them; there is no cause of so mourning for them; nay, but as our Saviour said to his Disciples mourning at their hearing of his leaving them, *If ye had loved me ye would have rejoiced, because I said I go to my Father, for my Father is greater then I,* *Joh.* 14.28. So in respect of such persons when taken away by death, we have rather cause of joy and gladness than of lamentation and sadness, for they are gone to a better place and state, as to their spirits, which is the

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main of them: and their bodies too are more at eaſe than they were before; they dying in the Lord (as we have ſeen) are bleſſed at the preſent, and they ſhall come again in their perſonal and bodily capacities after a while with Chriſt to the enjoyment of his Kingdom: yea, ſo as the living Saints ſhall not prevent them; as is ſaid, 1 *Theſſ.* 4. 13,14,15,16,17, which words we have to comfort one another with in this caſe, left on record for our inſtruction; indeed ſome cauſe of mourning, and in ſome regard of great lamentation we may have ſometime; as *Abraham* is ſaid to have ſorrowed for *Sarah*, *Jacobs* ſons for him, and the people of *Iſrael* for *Moſes*, and divers others; but the Jews write the middle letter of the word uſed of *Abrahams* weeping very ſmall, to ſignifie, they ſay, his moderation in reſpect of his belief of the reſurrection, but its ſaid *Act.* 8. 2. That devout men carried *Stephen* to his burial, and to have made great lamentation for him. When perſons are very uſeful among people, and a great blow, breach, or loſs comes to the Survivers by their removal; then there is ground for great lamentation in reſpect thereof, and eſpecially upon thoſe that it falls ſo heavy upon; as for the loſs of our ſociety with them, and their uſeful company, or the loſs others have of them: but in regard of themſelves there is cauſe of rejoycing, ſinging and making merry, for that their race is run, their dangers paſt, their cares and labours are at an end; their goal obtained, and their reward aſcertained. And it ſeems the Jews did apprehend the ſame truth as *Balaam* here, that the death of the righteous was a deſireable thing, and matter of gladneſs; for when they (who accounted themſelves the righteous nation) died, they had muſick and melody upon their departing, as appears by that paſſage of our Saviours finding Minſtrils at the houſe of *Jairus* when his daughter was dead, *Math.* 9. 23. and ſure by how much the more the grace of God is unfolded by the death and reſurrection of the Lord Jeſus, and his Spirit opening the grounds, ends and vertues of it, in and by the Goſpel to us: ſo much the more gladneſs when righteous perſons die in their righteouſneſs; It's that that good men have deſired before they attained it, as the Apoſtle *Paul*, *Phil.* 1.23 *I deſire to be diſſolved and be with Chriſt, which is better.* And it's that that bad men have wiſhed they might have the happineſs of obtaining, as appears in the Text; *Let me die the death of the righteous, and let my latter end, &c.* Now when any attain that which is deſireable on all hands (and eſpe-

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cially when they have lived to a good old age, and have filled up the number of their days, and ſerved their generation by the will of God) ſhould we mourn for them without rejoycing? or ſhould we mourn ſo in reſpect of our own loſſes, as not to qualifie and take up our ſelves with the conſideration of their gain. If a heathen man could comfort himſelf over the death of his deceaſed daughter, with the conſideration that ſhe was not loſt, but only gone or ſent away before; how much more may we Chriſtians when we may ſay it with this addition, that they are gone before to heavenly and happy manſions, to the boſome of *Abraham*; nay to the preſence and enjoyment of the Lord Jeſus in their ſpirits; and that they ſhall come again with him: and though their bodies now lie covered up in earth and aſhes, or duſt; yet they alſo ſhall be raiſed up again in honour when Chriſt appears, and then both body and ſoul ſhall appear in glory with him, and enjoy ſo happy a portion as exceeds all expreſſion!

Non amiſſa ſed præmiſſa, &c.

And now I have finiſhed what I had to ſay to my Text, but yet not my diſcourſe without a word of Application of it upon this laſt account to that which occaſioned my thoughts of it, which was the death and interment of a good and vertuous Gentlewoman, Mrs. *Barbara Whiteſoote* of *Hapton* in the County of *Norfolke*; A woman well known in the Country, not ſo much for her outward greatneſs as to eſtate in the world (though God gave her a good ſufficiency there too) as for the good ſhe did in the world; and eſpecially to the places and people near her: Her profeſſion and practice proclaimed her a Chriſtian more then in name only: a follower after righteouſneſs, and a ſeeker of the Lord; one that we judge to have ſought firſt Gods Kingdome and his righteouſneſs, and therefore we queſtion not but ſhe hath now obtained. A woman of a good report many years, and of noted zeal and fervency in what ſhe apprehended to be the truth and right way of God, walking for diverſe years with, and of good note, among ſome people called *Independants*: amongſt whom her love and liberality, zeal and diligence in ſeeking after God, according to their principles, were conſpicuous, and her yet remaining works for them and their entertainment ſpeak yet for her. But it pleaſed God in proceſs of time to open her underſtanding in the Scriptures of truth and righter way of the Lord, in giving her to perceive his Grace in Chriſt to all mankind, according to the received doctrine of the Church

of

of *England*, and freeness to impart it to all, and interest any of all there-through in his everlasting Covenant in coming to him, and to bring her into acquaintance with a people believing and walking therein. Chiefly I think, by means of her son in law, Mr *Jeremy Coleman*, Minister of *Hethersest* in *Norfolke*, a man of a sweet and excellent spirit, and usefully precious in his generation; who some years before her, though young, was taken away as a chastisement to many yet surviving. How readily she received the Testimony of the Grace of God in its extent, and how well she relisht it, and retained it, and how blamelesly and uprightly she walked in it for divers years before her decease, and untill her decease, I suppose many can Testifie. And so that she was so far as men may judge, a truly righteous person; because seeking and accepting of the Lord Jesus Christ only to be her righteousness in her generation to her capacities, which were none of the meanest. Her constancy in the faith of Christ, her love to it, her charity and liberality, her blamelesness, &c. yet live in the memories of diverse, though she be dead now some time since, and long may they there live. A woman she was that had a close therefore better than his that died unlamented, and indeed worthy to be lamented in respect of others, though to be rejoiced in, in behalfe of her self. The loss many have and will have of her, is to be bewailed by us; for as she was good and useful to many while she lived, so now being dead that usefulness cannot but be missed. Chiefly her onely son hath a loss of her, whom she had a most motherly and affectionate care of, being as yet in his minority, and a little too much indulgence for his sake, and to have seen him well disposed of, and much more, truly well disposed, she could have been glad, if God had pleased, to have lived here yet a little longer: otherwise for her self content to be dissolved and to be with Christ. How gravely and graciously (as I was informed, I being then not there) she did instruct and admonish him, when her sickness began to seize on her, and she thought death approached, some yet can well remember, and I pray God he himself may not forget it, but may follow her good admonitions, advise and practises as long as he lives. A loss the town and neighborhood had of her, who may worthily lament that one so useful to, and among them is by death removed. The good relief the poor had, and the good help as to Surgery, and matters of health; the sick and afflicted in body [illegible] had, and

shee also in a measure did righteousness

the

the good opportunities ſuch as would, had, and more alſo might have had, for receiving inſtructions in the Goſpel and truth of God for their ſouls by her means, as a countenancer and promoter thereof, ſpeak for lamentations upon her death, her freinds and relations have the want and loſs of her company and acquaintance: (a) but ſhe we truſt is above the reach of loſs and wants as to her ſelf. In many reſpects therefore her Death is greatly to be lamented, but in reſpect of her death it ſelf, and in reſpect of her ſelf in and by death, cauſe of gladneſs and much rejoycing. That ſhe did well while ſhe lived, and lived ſo long as ſhe did, (conſidering her weak body, much crazineſs and often infirmities) to do ſo much good as ſhe did, and that ſhe dyed in the faith of Chriſt, and hope of his glory to be revealed upon her, and injoyed by her at the appearing again of the Lord Jeſus; theſe are matters to be rejoyced in and for. Her righteous doing here is at and end, but her righteouſneſs in which ſhe was righteous, and which in that righteouſneſs ſhe did, endureth for ever: for ſhe was righteous in that ſenſe of righteouſneſs too as it is taken for mercy and almſdeeds: ſo that it might be ſaid of her, *ſhe diſperſed and gave to the poor, her righteouſneſs endureth for ever, and therefore her horn ſhall be exalted with honor*, *Pſal.* 112. 7. The conſideration of the goodneſs of her life, but much more of the happineſs of her death, and of her ſtate as dead, put me in minde of what *Balaam* wiſht, and put me upon explicating it in order to the conſideration of the deſirableneſs of what he wiſhed and deſired. Well, ſhe is gone, and gone to the beſt place, we truſt that ſhe could go to, even to the preſence of the Lord Jeſus, in whom and through whoſe grace, ſhe and what ſhe did, had allowance and acceptance: and with whom ſhe is above our wiſhing and praying for any thing more for her, except that Gods Kingdom may come, and therein the accompliſhment of hers and all our happineſs. Being a woman that feared God, and wrought righteouſneſs, as ſhe was accepted of God, ſo ſhe may be praiſed of men: *for favour is deceitful, and beauty is vain, but a woman that feareth the Lord ſhe ſhall be praiſed*: and though I cannot ſay of her in all things as was ſaid of that unparaleld woman, *Prov.* 31. yet we may ſay in her commendations, ſhe was doubtleſs among the daughters that did vertuously; though I will not ſay that ſhe excelled all the reſt, *Prov.* 31. 29, 31. Let us alſo imitate whatſoever was truly praiſe-

worthy

(a) Chiefly her only Daughter Mrs. Barbara Waller of Diamond.

worthy in her, giving diligence *that we may die the death of the righteous by living their life, that our latter end may be like hers.*

ADieu, adieu dear Friend, that ſtate poſſeſs
Wherein the upright Souls have endleſs bleſs.
What others but deſired, thou haſt gain'd:
What we yet pray for, thou haſt now obtain'd.
Freed from all earthly droſs and worldly cares,
Thou haſt that peace now which nothing impairs.
Thy righteouſneſs which here thou followdſt after,
Like Sarahs *womb, hath brought forth only laughter.*
For nought but joy and happineſs attends
The Soul that on the Lord alone depends.
Who truſting in him doth whats good, how well
He ſpeeds at laſt, no mortals tongue can tell.
But thou in part injoyſt what we below
Can ſee but glimmerings of, not fully know.
Thy Race is run, thy Goal's obtain'd, and thou
Art far above the reach of danger now.
Oh happy Soul! But bleſt for ever be
That precious Lamb of God that made thee free.
Free him to cloſe with, and believe on here:
Free now from ſin, temptation, ſorrows, fear.
He was thy Righteouſneſs, He is thy Reſt,
For ever may his holy Name be bleſt.

An Acroſtick.

B leſt Soul adieu, enjoy that reſt
A nd peace whereof thou art poſſeſt.
R ejoyce in thy behalfe we may,
B ecauſe thou went'ſt to heaven the way.
A nd there, we truſt, with Chriſt thou art;
R eceiving that moſt joyful part
A mong the Saints, which can't decay.

W ho can that happineſs conceive,
H eaven gives to thoſe that here believe
I n Jeſus Chriſt! who in his grace
T ruſt to the end, they ſee his face
E ternally; whence iſſues forth
F ulneſs of joys of boundleſs worth.
O h happy ſtate! who can but wiſh it!
O h folly to neglect and miſs it!
T hanks to rich grace which doth us grant
E ndleſs enjoyments, without want.

Barbara Whitefoote.

ANAGRAM.

Bar, Bar, a Whitefoote!

OR,

O what if a robber eat!

or, O what if a robber eat.

We

We need not here the Letters to diſplace,
To find an Anagram; the voice of grace
With gentle pauſings we may orderly,
I'th' letters and i'th' Syllables eſpy.
Bar, Bar; *out every plea of evil ſpirits,*
Who becauſe ſhe had ſin, would its demerits
Againſt her plead, as if ſhe therefore muſt
Out of the Catalogue of Saints be thruſt,
From th' upright ones, whoſe death and after-ſtate
Is happy boundleſly beyond times date.
For ſhe a Whitefoote *was, and had, her ways,*
Affection, truſt, meant by the Foote, *were praiſe-*
Worthy through grace, waſht White *in his pure blood*
Who as a Sacrifice in her place ſtood,
And anſwered for her blacks: bathing therein
Her Foote, *was made* White, *cleanſed from duſt of ſin.*
And dirt of worldly filth, that might defile her,
Bar, Bar *out therefore all that would beguile her*
Of what the ſupreme Judg hath made the right
Of all that walk here with a Foote *that's* White.

Or Thus,

Who with a Whitefoote, *a pure walk, do come*
To ſeek admittance into Chriſts Kingdome,
All evil Angels he from them will fray;
And will command, Bar, Bar *thoſe foes away.*
He'll count them meet to walk with him in White
Whoſe ways are cleanſed, and whoſe heart's made right.

But O what if a robber eat? *He muſt*
Out of this heavenly Company be thruſt.
Into Chriſts ſheeps-fold who will come and o're
The wall would climb, not entring by the door:
Who of Saints priviledges would partake,
And yet Chriſt of his claims the ground don't make
Or walks not with a Whitefoote, *would he* eat,
Bar, Bar *him. He's* a robber, *muſt be beat,*

We

But O what if a robber eat: *his bite*
I feare will rob me of my heavenly right;
For in me many faults he may eſpy
To faſten on, feare not, thou ſhalt not dy.
Feare not thou Whitefoote, *he but gnaws a bone*
That faſtens on a Foote, *where fleſh there's none.*
Being in Chriſt; His perfect righteouſneſs
Thy ſinfull fleſh removes, procures thee bleſs:
Eccho the laſt word then of thy ſad mone
In Latine Eat, *and's let him be gone.*
Bar, bar *the robber out, he boldly cries,*
That lives a Whitefoote *and a* Whitefoote dies.

Or, thy ſins all cover, &c.

EPITAPHIUM.

MOrtua quæ jacet hic terra tumbaque ſepulta
Cum Chriſto ætherea parte beata manet.
Barbara nomine erat; non *Barbara* moribus autem:
Nomine *Pes Albus*, moribus atque fuit.
Quæ quia dum vixit pede greſſa eſt cautior albo
Mortua nunc albo eſt digna reperta loco;
Cœleſti veſtita nitens jam luce, quod albis
Nil commune nigris, candida conveniunt.
Pes iter & finis, pars ultima; proſperus albus
Et purus, Fœlix finis iterque piis.

In Engliſh thus.

WHo lies here dead in earth and tomb inter'd
Her heavenly part's to Chriſt in bleſs perfer'd.
Barbara *her name*; *Her ways not* Barbarous *were*
Her name and manners both Whitefoote *did beare.*
Who ſince ſh'alive wiſely with White *ſteps went*
Unto a place thats White, *being dead ſhee's ſent*
Where now ſhe ſhineth cloth'd with heavenly light;
For White *with black agrees not but with* White

Foote

Foote *way and end*, White *happy and cleane portend.*
The clean [illegible] *way*, *are happy way and End.*

Sic luſit in amicam vita in fide defunctam juvenilius
ingenium hominis jam ſeneſcentis.

Johannis Horne.

FINIS.